PASTORAL CARE IN AFRICAN-INITIATED CHURCHES – A CASE STUDY OF THE REDEEMED CHRISTIAN CHURCH OF GOD IN THE LONDON BOROUGH OF SOUTHWARK AND IMPLICATIONS FOR PASTORAL CARE OF AFRICANS IN THE CHURCH OF ENGLAND

by

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ABSTRACT

African Initiated Churches (AICs) in Diaspora have attracted a variety of scholarly interests. The Redeemed Christian Church of God (RCCG), founded in Lagos, Nigeria, in 1952, has founded branches in major cities worldwide. This study evaluated pastoral care practices in RCCG congregations in the London Borough of Southwark and Yoruba majority congregations in the Church of England (CofE) Dioceses of Southwark and London that are led by Yoruba and non-African CofE clergy to identify good practices that CofE and other churches can embrace to improve pastoral care of African congregants, particularly new migrants. The study concluded that the pastoral care approach adopted by the RCCG congregations in the UK is largely influenced by Yoruba culture; it is communal and proactive. It is also contextual, holistic in addressing the existential needs of their congregants. All CofE participants expressed serious concern about lack of training in intercultural pastoral care to facilitate effective care of African congregants. The study concluded that the communal-proactive-holistic contextual pastoral care approach of the RCCG congregations challenges traditional Eurocentric perspectives of pastoral care. AICs in Diaspora are God's gifts to the World Church to enhance the understanding of intercultural pastoral care through the care of migrants.

DEDICATION

In memory of Josephine Edna Spencer MBE
(1921-2002)

Sudan United Missionary to Nigeria (1950 -1967)

Principal, Teachers' Training College, Gindiri, Nigeria (1957-1967)
(Now COCIN Comprehensive College, Gindiri)

Headmistress, Wyggeston Grammar School for Girls, Leicester,
(1973-1981)
(Now part of Regent College, Leicester)

For her deep conviction that African Anglicans in the UK are God's gifts to the CofE

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CHAPTER 1

INTRODUCTION

1.1 Introduction

The seminal definition of pastoral care proposed by Clebsch and Jaekle (1994:4) has influenced general understanding of pastoral care and particularly the activities involved. They defined pastoral care as *"helping acts, done by representative Christian persons, directed towards the healing, sustaining, guiding and reconciling of troubled persons whose trouble arises in the context of ultimate meanings and concerns"* (italics mine). The influence of this definition on other authors on pastoral care is well documented by Burfield (1995:151). In acknowledging the dominant influence of this definition, Pattison (2000:11) noted that it is the standard definition of pastoral care for many years both in North America and in parts of the British pastoral care movement. Lartey (2003:21) equally observed that it has become more or less a standard definition of pastoral care.

Despite its popularity Clebsch and Jaekle's definition of pastoral care, does not provide a universally acceptable understanding of pastoral care. The definition was based on a historical survey of pastoral care practices since the Primitive Church and it focused particularly on the Church in Europe and North America. Christianity did not take root in Africa, south of the Sahara, until the 19th Century. Many African churches, including missionary-founded churches, have intensified post-colonial efforts to indigenize aspects of church liturgy and other practices. However, Eurocentric practices still prevail in many African churches. What could be described as an authentic African perspective on pastoral care is still in its early

formative stages; hence, it would not have been included in the historical survey presented by Clebsch and Jaekle.

Noting the deficiency of historical survey of pastoral care practices, Mills (2005:837) opined that

> … what constitutes pastoral care is rooted in the basic religious convictions of the community. … Thus christological, soteriological, and ecclesiological convictions define our sense of obligation for each other and to some degree determine what constitutes helping. Even so, the political climate, cultural values and ideas, economic factors, and various forms of secular knowledge enter to determine in part the shape and intent of pastoral care.

Buttressing the contextual nature of pastoral care, Gerkin (1997:12) argued that prevailing environmental factors, for example, the social and political context in which the church operates, as well as internal factors such as the ecclesiological structure, influence the nature and style of pastoral care. The primary consequence of these observations is that pastoral care approaches that are appropriate for the majority in a particular cultural context may not be appropriate for a minority ethnic group in spite of commonality in other environmental factors such as church doctrine and tradition. Park (2005) found that the pastoral care system in a white, middle class dominated multicultural church in Birmingham did not meet the needs of its Korean congregants. Park's study confirmed Clinebell's (1984:27) notion that

> …pastoral care must liberate itself from its dominant middle-class, white, male orientation and become more inclusive in its understanding, concern and methods. It must become transcultural in its perspective, open to learning new ways of caring from and for the poor and powerless, ethnic minorities, women and those in non-Western cultures."

This study was motivated by Lartey's observation that "African life and thought offer distinctive perspectives on the nature of personhood and the proper exercise of pastoral care which may contribute to the development of more comprehensive, appropriate and relevant

approaches to care" (Lartey, 1993:4). Lartey therefore buttressed Clinebell's (1984:27) earlier observation. Additionally, Anderson (2011:136) asserted that the potential contributions of African Initiated Churches (AICs) in Europe to intercultural theology and our understanding of pastoral care are yet to be fully explored. Gornik (2012) in his study of AICs in New York City similarly concluded that AICs in New York are offering gifts to enrich the life of the churches in the West. This study is fundamentally an explorative study in response to observations by Lartey, Clinebell, Anderson, Gornik and other authors that have hinted at the potential contributions African theological perspectives and practices could make to improve our general understanding of pastoral care.

1.2 AICs in the UK

Asamoah-Gyadu (2007:341) noted that AICs have become a dominant force in Western Europe and North America. Their notable emergence in various parts of Europe and North America coincides with a substantial increase in the number African immigrants who also imported their religion into their host countries. Factors that have promoted the rise of AICs in Europe are many and varied. The feeling of rejection by historic mission churches is generally identified as the major factor promoting the existence and growth of AICs and other independent churches founded by migrants (Ekue, 2009:391). Edwards (1993:104) however argued that "Black Churches were not brought into being solely as a result of racism". Sturge (2005: 88) described social and spiritual needs that promoted the founding and growth of Black Majority Churches (BMCs) among Afro Caribbean migrants arriving in the UK in the 1950s. Sturge therefore affirmed Edwards' view that "Black Churches came into being to fulfil spiritual, social and cultural needs which would have gone unmet". Other authors

(Gerloff, 2000:178; Ter Haar, 2001:57; Adogame, 2007:440; Hoekema, 2008: 319 and Ekue, 2009:393) expressed similar views, endorsing the fact that AICs have acted as the mainstay of many African immigrants in their new environment by providing spiritual, social and psychological support. The growth of AICs in Europe in general is probably because they offer more appropriate support, especially holistic pastoral care, to African immigrants beyond what historic mission churches are able to offer.

1.3 Pastoral Care Activities of AICs

Adogame (2007: 441) noted that AICs in Diaspora perform increasingly important pastoral care roles "by taking up extra-religious functions, such as social welfare programs within the diaspora context. Thus, AICs focus not only on the spiritual wealth of members but their social, material and psychological well-being as well". This view is also affirmed by other authors such as Ter Haar (2001), Gerloff (2000) and Simon (2002) who have researched AICs in Diaspora in Europe. A study of AICs in Israel (Sabar, 2004) further buttressed the above observation on the expanded role and activities of AICs in Diaspora.

Whereas the significance of the contributions AICs in Diaspora make to the general wellbeing of their immigrant members is well acknowledged, no study has focused on the nature of the pastoral care these churches provide. Jesus in the parable of the Good Samaritan used the Samaritan, usually perceived by an average Jew to be spiritually and morally inferior, as a person that demonstrates true love and humanity by responding without prejudice, unconditionally, to the needs of an unknown victim of violence. Jesus therefore implied that exemplary authentic Christian love demands willingness to react spontaneously in self-giving

love without prejudice to a fellow human being in need. Commenting on the parable, Isaak (2010, 1251) highlighted that "it deals with racial harmony and what it means to be human and humane, or to be someone with *ubuntu*, that is, someone who is welcoming, hospitable, warm and generous, with a servant spirit that affirms others and says 'I am because you are; you are because I am'." In what ways are the AICs in the UK behaving like the Good Samaritan in their pastoral care practices while the historic mission churches behave more like the Levites and the priests?

Though Lartey (1993:4) argued that "African life and thought offer distinctive perspectives on the nature of personhood and the proper exercise of pastoral care which may contribute to the development of more comprehensive, appropriate and relevant approaches to care", what aspects of the pastoral care practices in AICs could better inform the whole church on how to be Good Samaritans? What do this group of churches have to offer to improve our understanding of the pastoral care role? A study of pastoral care among African Christian immigrants in the UK will provide a good setting to identify pastoral care practices influenced by African socio-cultural contexts that could improve understanding of pastoral care in general and pastoral care of Africans in the CofE in particular.

1.4 Research Questions, Objectives and Assumptions

This study will investigate pastoral care activities in AICs to determine contextualised approaches that are adapted from African cultural sources to meet the needs of members of their congregations. The study will further explore what mainstream churches such as the

CofE could learn from approaches adopted for pastoral care in AICs to meet the needs of their African members.

The research study addressed the following central research questions (CRQs):

CRQ 1: What are the distinctive features of pastoral care expressions in AICs?

CRQ 2: What cultural factors influence the nature and delivery of pastoral care in AICs?

CRQ 3: What are the underlying principles that guide pastoral care practices and delivery systems in AICs?

CRQ 4: What good pastoral care practices could the CofE learn from AICs in the UK to improve pastoral care of their African members?

Appropriate interview questions (IQs) were developed to facilitate deeper exploration of the issues involved in each of the questions above.

The objectives of this study are:

Objective 1: To identify certain distinctive features of pastoral care practices among AICs.

Objective 2: To identify cultural factors that influence the nature and delivery of pastoral care among AICs.

Objective 3: To identify underlining principles that guide pastoral care practices and delivery systems

Objective 4: To identify pastoral care practices of AICs that historic mission churches and other mainstream European churches could adopt as an offering of good practice to improve pastoral care of Africans in their congregations.

The underlying assumptions for the study are:

Assumption 1: That there are certain distinctive pastoral care practices among AICs.

Assumption 2: Certain cultural factors influence the nature and delivery of pastoral care among AICs.

Assumption 3: Certain assumed underlying principles guide pastoral care practices and delivery systems in AICs.

Assumption 4: CofE and other mainstream churches could learn some good practices from the pastoral care activities of the AICs in the UK which would help improve pastoral care of Africans in their congregations.

1.5 Limitation of the Study

It is not the intention of the study to explore the origin of AICs in the United Kingdom. The historical development of the AICs included in the study will be reviewed only if necessary. Studies such as Osgood (2008), Adedibu (2012) and Olofinjana (2010) have looked extensively at the historical development of AICs in the UK. The study will explore cultural factors that inform pastoral care practices of AICs investigated but will not be an in-depth investigation of the underlying culture of the ethnic groups represented in the study. Similarly, the study will explore the theological understanding that underpins their pastoral care practices but will avoid theological reasoning relating to the doctrines of the churches, unless this would be necessary to clarify the premises for their pastoral care practices. The findings of the study cannot be generalised to the entire population of AICs or black majority churches due to the nature of the study and limitations of the sample size.

1.6 Operational Definition – *African-Initiated Church (AIC)*

Jehu-Appiah (cited by Osgood, 2008:12) classified African churches in Britain into three:

1. Branches in the UK of churches originating and operating in African countries;
2. Churches started in Africa which have moved headquarters to Britain or churches which were started in Britain but now have branches in Africa;
3. Churches started in Britain which are completely autonomous and without any formal links with Africa.

Jehu-Appiah further noted that churches in the first two categories tend to be more traditional as they have close roots and links to Africa while churches in the third category tend to move more towards North-American charismatic practice and teaching. Osgood (2006:12) made the third category described as African Neo-Pentecostal as the subject of his study. The first category identified and described by Osgood will be the subject of this study. An African-Initiated Church (AIC) will therefore be defined in this study as an independent church founded by Africans in an African country but which now has branches in the UK. It is led by an African who is equally instrumental in founding the local congregation. Membership of the local congregation would largely be Africans from the Church's country of origin. This limited definition of AICs delimits the study to AICs that have strong linkage with their cultural roots.

1.7 Structure of the rest of the rest of the thesis

Chapter Two is a synopsis of the origin of AICs in Africa. It will explore factors that have contributed to their emergence and growth in Europe and particularly the UK. It will also discuss the contributions they are making towards the care of African immigrants in the UK.

Chapter Three is a review of the literature on Pastoral Care. Key features – aims, functions and delivery structure of pastoral care from Western and African perspectives are discussed. Similarities and differences are also evaluated.

Chapter Four discusses the research methodology adopted for the study. The theoretical framework that guided the study is briefly discussed. The two key pastoral care paradigms that influenced the study: Lartey's intercultural (Lartey, 2003) and Patton's communal-contextual (Patton, 1993) paradigms are briefly reviewed. The underlying research strategy for the study, that is, the ontological, epistemological and axiological assumptions are discussed as well as ethical considerations. The study population, sampling approaches and data collection methods for the study are also highlighted.

Chapter Five presents a summary of findings from interviewing three categories of participants selected by purposive sampling: pastors and minsters of Redeemed Christian Church of God (RCCG) in the London Borough of Southwark, Yoruba clergy and authorised workers in the Diocese of Southwark and white and African Caribbean clergy in the Diocese of Southwark that are in charge of Yoruba majority churches. A thematic matrix analysis of

verbatim, listen-and-type transcriptions of responses to interview questions (IQ) of participants is used to present syntheses of responses of each category of participants.

Chapter Six presents answers to the CRQs that could be drawn from the synthesis of responses to IQs from participants, primarily the RCCG participants. Responses from other participants are used to check the validity and reliability of responses from RCCG participants.

Chapter Seven highlights the conclusions that could be drawn from the findings of study. It describes the distinctive qualities of pastoral care in RCCG congregations. The proactive, holistic and communal approach to pastoral care in this AIC is presenting a new expression of pastoral care to challenge Western perspectives of pastoral care towards improving general understanding of appropriate inter-cultural pastoral care of new African immigrants in historic churches.

CHAPTER 2

AFRICAN INITIATED CHURCHES (AICS) IN THE UK

2.1 Introduction

African Initiated Churches (AICs) are churches founded and led by Africans. The literature on AICs indicates the extreme difficulty of defining AICs. Pobee and Ositelu (1998:3) noted that the acronym AICs may stand for a number of things: "African Independent Churches, African Initiatives in Christianity, African Instituted Churches, and African Indigenous Churches to specify "a category of church in Africa to be distinguished from "mission", "historic", "mainline" or "established" churches". The acronym AIC was initially used by Western authors to describe independent churches founded by Africans in protest to Western domination of mission -founded churches, hence African Independent Churches were often described as protest movements. Thus Turner (1979:92) defined an independent African church as "one which has been founded in Africa, by Africans, and primarily for Africans". Subsequently, the term African Initiated Churches was introduced to include other groups of independent African churches that promote inculturation of certain aspects of African traditions or contextualisation of Christian liturgy and worship, most notably the Aladuras in West Africa and the Zionists in South Africa.

The recent flow of African immigrants to Europe and other parts of the world has resulted in a significant growth in the number of AICs founded outside Africa. Hence Ter Haar (2001, 42) noted that the world-wide spread of AICs presents a problem of classification of AICs, as "it may be appropriate to invest the initial 'AIC' with a new meaning, that of African

International Churches". But the transnational growth of AICs is not a recent phenomenon. Some of the AICs expanded to neighbouring African countries very early in their history due to transnational mission efforts of their founders. For example, Ayegboyin and Ishola (1997:93) highlighted that the Church of the Lord Aladura, founded in Western Nigeria, established branches in other West African countries in 1945 as a result of transcultural mission among the indigenes and evangelisation of Nigerian migrants in these countries. They also noted that the first Aladura Church outside Africa was founded in the UK in 1961.

There is substantial agreement in the literature that AICs started emerging before the end of the 19th century, proliferated before and immediately after the Second World War, a period that coincides with pre-independence struggles of many African nations; they have grown tremendously since then. For example, Pobee and Ositelu (1998:5), noted that

> … in 1967 David Barrett, on the basis of research in 34 African countries, estimated that there were 6.9 million AIC adherents in 5031 separate movements in Africa. … In 1993 Patrick Johnstone put the total figure at some 39 million, with about 20,000 Pentecostal Charismatics.

It is difficult to ascertain the exact number of AICs given the well documented fissiparous tendency of AICs – their penchant to break up and further subdivide (Pobee and Ositelu, 1998:48; Ayegboyin and Ishola, 1997:153). Some of the schisms generated by differences in doctrines, administrative and liturgical practices have created further nuances in the same category of AICs making the process of classification more difficult. Despite inherent difficulty in defining and classifying AICs, this chapter will attempt to develop a working typology to facilitate understanding of this group of churches. The researcher, a former occasional insider in a variety of AICs in Nigeria and the UK, will follow a position similar to that of Anderson (2001:4; 2004::xii) as a sympathetic but also a critical observer of AICs as

well as his own religious and cultural background. The typology presented will be based on literature review and the researcher's limited personal experience in different categories of AICs. The typology proposed cannot therefore be generalised as a perfect classification of AICs. This chapter will also discuss factors that have contributed to the growth of AICs in the UK since the 1980s. It will also highlight the contributions they make towards pastoral care of their members.

2.2 The Origin of AICS

It is acknowledged that religious factors are significant contributory factors precipitating the origin and growth of AICs (Anderson, 2001a:33; Ayegboyin and Ishola, 1997:24; Pobee and Ositelu 1998:7). AICs attracted new converts from traditional African religions as well as members of historic mission churches because they were able to make Christianity more culturally and contextually relevant to Africans. Anderson (2001a:35) rightly observed that

> … in African communities, religion could not be separated from the whole of life experiences, sickness and afflictions were also religious experiences. Healing and protection are the most prominent practices in the liturgy of many AICs and are probably the most important elements in their evangelism and church recruitment …

Ayegboyin and Ishola (1998:24) therefore suggested that AICs' ability to creatively evolve liturgical rites such as dreams, singing, dancing and drumming, that are sensitive to African life style corrected the foreignness of the Church. Pobee and Ositelu (1998:7) also opined that AICs' "real attraction for members and growth derives from their original, creative attempts to relate the good news of the gospel in a meaningful and symbolically intelligible way to the innermost needs of Africa". These views affirm the earlier observation of Appiah-Kubi (1979:117) that "spiritual hunger is the main cause of the emergence of the Indigenous African

Christian churches and not political, social, economic, and racial factors. In these churches, the religious needs of headlining, divining, prophesying, and visioning are fulfilled by Christian means". Thus Anderson (2000:380) appropriately argued that the reason for the growth of AICs may be because "they have succeeded where Western-founded churches often failed in offering contextualised Christianity in Africa and in those parts of the Western world in which AICs have been planted".

It is reasonable therefore to argue that the success of AICs in Africa as well as among African migrants in Europe and North America is primarily because AICs makes genuine attempts to proclaim a holistic gospel that makes Christ sufficiently potent to meet all human needs to the end of promoting spiritual, physical, social and economic well-being. Hence, AICs make Christianity relevant to present and future needs of Africans in their context. In addition, pastoral and liturgical practices that relate Christianity to African life style and cosmological views are creatively explored and adapted by AICs. It is premised that this spiritual factor could explain why African migrants in Europe find AICs in Diaspora more attractive than historic mission churches. This chapter will also explore the significant contributions AICs in Diaspora are making, especially in the process of re-contextualisation of African Christianity through the nature of pastoral care they offer to their members who are predominantly new African immigrants in the UK.

2.3 Typology of AICs

AIC is often used in literature to describe all churches founded by Africans and led by Africans without any distinction on praxis, orthodoxy or geographical location. The diversity of churches within the mix of churches described as AICs makes it very difficult to have a typology of AICs. Hence Pobee and Ositelu (1998:27) rightly noted that an AIC could belong to more than one type. Burgess (2008:65) equally noted that "the diversity and dynamic nature of these movements (i.e. AICs) makes classification difficult. … Rigid typologies run the risk of being too complex or simply misleading, due to a tendency for making sweeping generalizations not sufficiently grounded in empirical data…"

Different typologies have been used to describe AICs. The classification formulated by H. W. Turner formed the basis of the agreement on classification of African Churches at a consultation arranged by the Department of Missionary Studies of the World Council of Churches (WCC) in 1962 (Hayward, 1963:12). African Churches were classified into two main classes: the Older Churches, denoting churches in continuity with Historic Churches of the West, and African Independent Churches (AIC), denoting churches that "had broken away from Older Churches or had been established by Africans in Africa" (Hayward, 1963:71). The Consultation further agreed on two broad classes of AICs: *Ethiopian* – denoting those churches in which the emphasis is on independence while they still retain essential parts of the pre-existing church patterns and doctrines of parent church, and *Zionist or Aladura* (meaning those who pray) – denoting those in which the emphasis is on the work of the Holy Spirit. Turner's typology also identified three subgroups within the *Zionist or Aladura* AIC groups with particular reference to the emphases of respective groups: *Messianic*, *Revelation* and

Healing groups (Hayward, 1963:71). All Zionists emphasise charismatic gifts of the Holy Spirit: Revelation groups emphasise prophecy and discernment of spirits; healing groups emphasise divine healing while Messianic groups are "centred around a dominant personality, who have claim of special powers involving a form of identification with Christ" (pg. 71). However, Hayward further noted that these charismatic gifts of healing and revelation are "re-interpreted in terms of felt needs of the local culture".

Ayegboyin and Ishola (1997:18) also noted that the Older Churches are established through mission efforts of Western Churches while Independent Churches are self-supporting, self-financing and self-governing and do not depend on any overseas groups or individuals for financial support or spiritual assistance. They further highlighted that the terms: *Ethiopian, Zionist*, *and Messianic* have been used with great abandon as if they are interchangeable. Notwithstanding, such classification of AICs reflects Western Christians' interpretation of indigenous Africans' expression of Christianity; the above classification of AICs as *Ethiopian, Zionist*, *and Messianic is* usually the starting point for other classifications that have followed generally in the literature.

This Western typology of AICs has given a coloured description of AICs rather than an unbiased description of what they are in reality. Pobee and Ositelu (1998:2) have equally noted that these etic interpretations tend to cast aspersions on AICs "regarding them as heathenisation of Christianity". Historically, Ethiopian AICs were founded by African Christians disaffected by Western theological views and domination of the church. They were perceived as politically motivated, hence labelled as protest movements or separatist churches simply because many AICs emerged in the pre-independence era simultaneously to the

awakening of anti-imperialist sentiments in many African countries. Ayegboyin and Ishola (1998:14) rightly noted that Ethiopian churches could not be described as "really 'independent' – for they continued in the practices and taught, almost absolutely, the doctrines of their parent mission churches".

Anderson (2001a:13) observed that the basic dual typology of AICs as Ethiopian and Zionists churches introduced by Sundkler has been followed by several authors. The Zionist churches have origin in South Africa but spread to Zimbabwe, Botswana, Swaziland, Lesotho, Mozambique, Zambia and Malawi (Anderson, 2005:71). Like the West African, particularly, Nigerian "Aladura" group of AICs, they emphasis the work of the Holy Spirit, especially in giving divine inspiration, revelation and healing. They are also classified as "prophet-healing" churches by Turner or "Spirit type" by Daneel (Anderson, 2001a:13; Daneel, 2000:ix). Unfortunately, they are often misunderstood, hence considered as syncretic because apart from the Africanisation of their liturgy and worship through the use of indigenous music, in their zealous attempts to contextualise the gifts of the Holy Spirit, they sometimes draw some of their therapeutic practices from traditional beliefs and religious practices that will have greater appeal to local people.

Anderson (2001a; 2004) consistently argued that AICs classified as Zionist and Aladura, generally described also as "Spirit Churches" should be considered as "the expression of the worldwide Pentecostal movement because of both their Pentecostal style and their origins". This view is also shared by Gerloff (2008:210) who also asserted that the awakening with roots in the Azusa Street Revival in Los Angeles in 1906 "among the marginalized in North America repeated itself and multiplied among the poor, women and children in other

continents". Anderson (2004:105) further noted that "because of their 'Spirit' manifestations and pneumatic emphases and experiences, most earlier studies of these churches misunderstood or generalized about them and branded them 'syncretistic', 'post–Christian' and 'messianic'. But Kalu (2000), Anderson (2001b, 2004), Asamoah-Gyadu (2007) and Burgess (2008) have equally noted that newer African Pentecostals share the misapprehension of Western observers of Zionist/Aladura AICs. They are frequently demonised and cast in a bad light.

The spread of Aladura/Zionist churches beyond their immediate locations is evidence of their growing maturity in mission. They fulfilled Henry Venn's vision of "formation of self-governing, self-supporting and self-propagating indigenous churches, and hoped to shift the focus from a civilising mission promoting European ways to the adoption of African ones and the promotion of local agency" (Burgess, 2008:59). Ranger (2007:69) noted the resentment of Western missionaries at the success of AICs that became very popular because they were able to confront the real needs of African Christians. While some misgivings about certain practices of some AICs may be justified to a degree, it could be argued that the resentment of Western missionaries was probably brought about by the premature fruition of Henry Venn's vision by Africans without Western missionaries' initiatives or permission. Western missionaries/authors therefore resented African Christians' Pentecostal/Charismatic experiences and the efforts of African Christian leaders to reinterpret the work of the Holy Spirit among Africans to suit African culture and social needs. These prejudices were manifested in Western authors' pejorative judgements on AICs.

Notwithstanding, it is appropriate to acknowledge that Zionist/Aladura AICs are part of the Pentecostal awakening of the twentieth century but they interpreted and appropriated the works of the Holy Spirit as seemed fit in their own socio-cultural contexts and according to the level of their understanding. It could be argued that the kind of reaction AICs received is similar to the reaction of the first Jewish Christians to the first group of Gentile believers. The first Jerusalem Church Council recorded in Acts 15 addressed Jewish Christans' misgivings about Gentile Christians. Some Pauline letters were to correct moral shortcomings and theological errors among Gentile Christian believers. But as the Spirit revealed more of the purpose of God to the Gentile believers they became more mature in the faith; they also became missionaries proclaiming the good news to other parts of the world.

The dual typology of AICs as *Ethiopia* or *Zionist/Aladura* is limited as it fails to account for newer AICs, especially those that emerged in the 1970s. The newer Pentecostal/Charismatic AICs (NPCs) do not usually fit the typical description of the AICs classified as "prophet-healing". Unlike the prophet-healing churches, the NPCs were founded by educated professionals; their doctrines and liturgical practices are generally similar to that of other churches in the global Pentecostal movements dominated and led by Westerners. The significant impact this new group of AICs is making in Africa and other parts of the world is well acknowledged in the literature (Olupona, 2003:11). Unfortunately, Daneel (2000) failed to acknowledge this newer group of AICs in his classification of AICs.

A comprehensive description of different categories of AICs, based on types of revival in which Africans have been major catalysts, is proposed by Duncan and Kalu (2007, 247/248). Asamoah-Gyadu (2007:340) also classified AICs on the basis of the historical development of

"Pentecostalism" in Africa. He equally identified other AICs that emerged after the "prophet-healing" AICs which could be described as the first wave of African Pentecostalism. The historical development of AICs by Asamoah-Gyadu (2007) and other classification of AICs by Olupona (2003) and Anderson (2001b, 2010, 2013) are compared in Table 2.1 below with the typology of AICs presented by Duncan and Kalu (2007).

These authors generally expressed more objective images of AICs. Kalu (originally from Nigeria), Asamoah-Gyadu (from Ghana) and Olupona (originally from Nigeria) and critical insiders like Anderson (from South Africa) could be probably described as sympathetic. They reflect the emic approach to the study of AICs advocated by Pobee and Ositelu (pg.3).
The underlining common thread in the classification of AICs adopted by these authors is that they acknowledge a progressive move of the Holy Spirit among Africans. Their experience of the power and gifts of the Holy Spirit among AICs and NPCs is consistent with that in the global Pentecostal movement in general. Olupona (2003:11) noted that the prophetic indigenous churches and the Pentecostal/Charismatic movements constitute the area of greatest numerical growth and continuing scholars' interest.

Table 2. 1: A Comparison of Typologies of AICs by Duncan and Kalu, Asamoah-Gyadu Olupona and Anderson

Duncan and Kalu	Asamoah-Gyadu	Anderson	Olupona
Type 1 – A diviner or religious leader from traditional context appropriating some aspects of Christian symbols and message to create a new synthesis or emergent religious form Example: Dede Ekeke Lolo			
Type 2 – A prophet would emerge from the ranks of the Christian tradition, emphasising the ethical and pneumatic components of the canon to intensify the evangelisation of the community; tendency to pose like an OT prophet, some inculturating aspects of traditional religious symbols or ingredients of the culture, yet the diatribe against the indigenous worldview and acceptance of Christian solution would predominate. Examples: Garrick Braide, William Harris	Revivalistic prophetic campaigns led by indigenous prophet figures. Many of these only resulted in independent churches when the prophets had left the scene. Example: William Harris		Prophetic Charismatic Example: Celestial Church of Christ
Type 3 – "Some AICs emerged … especially during the influenza epidemic of 1918, dubbed *Aladura* in West Africa, *Zionist* in Southern Africa and *Abaroho* in Eastern Africa, tended to recovering the pneumatic resources of the translated Bible. They equally deployed traditional symbols as in the example above." Example: Church of the Lord (Aladura)	Spiritual, Aladura, Zionist, churches collectively known as AICs … aimed at restoring … the vitality of the presence of the Holy Spirit… Healing became their single most important activity, but many strayed into therapeutic methods that were not Christian." Example: Church of the Lord (Aladura)	Older Independent and Spirit Churches – Examples: Church of the Lord (Aladura), Cherubim and Seraphim	Prophetic Independent Churches Example: Church of the Lord (Aladura) Cherubim and Seraphim
Type 4 – "A puritan and fundamentalist expression of Christianity occurring within mainline denominations challenging the regnant affirmations and seeking to enlarge the role of the Holy Spirit within their faith and practices. The hostile responses of the "rulers of the synagogues" would force an exit and foundation of new congregations." Example: Qua Iboe Church	Classical Pentecostal denominations, some have roots in North America, gained much prominence in Africa. The bulk was initiated locally. More shot into prominence from the 1970s due to a combination of factors, including …younger university evangelical Christian leadership"	Classic Pentecostals – Indigenous Pentecostal Churches influenced by British Apostolic Church and other Western contacts Examples: Apostolic Church, Christ Apostolic Church	Pentecostal Charismatic Churches
Type 5 – "The contemporary face of Pentecostalism in Africa was catalysed by charismatic movements, led by young people from mainline churches from the late 1960s in some parts of the continent, but more especially in the late 1970s. … The phenomenon became even more pronounced in the 1980s in all denominations and in most countries." Example: None given	New Pentecostal Churches (NPCs), trans-denominational Pentecostal fellowships… and Charismatic renewal groups of the mainline churches … have deep roots in the students' Evangelical movements of the 1950s and 1960s – SCM, SU and Campus Crusade for Christ. Most of the founding leaders of the NPCs came from this evangelical background."	Newer Pentecostal/ Charismatic Churches *Founded after 1970* Example: Church of God Mission Winners Chapel, Deeper Life Bible Church	

The category of AICs generally referred to as Ethiopian churches are not included in the classifications presented by Duncan and Kalu, Asamoah-Gyadu and Olupona probably because they are considered as African instituted replicas of mission churches. They were the first group of AICs to emerge in 1890s. They are classified as African/Ethiopian churches by Anderson (2001a:15) to acknowledge that they are called Ethiopian churches in South Africa and African churches in Nigeria. They seceded from mission churches in protest to white missionaries' high handedness and prejudicial treatment of Africans, including African clergy, rather than issues relating to the operation of the gifts of the Holy Spirit. Their secession is the quest for "indigenisation or even independency … native efforts, self-reliance and self- respect (Ayegboyin and Ishola, 1997, 41). In essence, they desired and created appropriate space for themselves where they could proudly maintain their African identity and relevant elements of their culture without compromising their Christian faith and values.

The classification of AICs proposed by Duncan and Kalu and Asamoah-Gyadu are basically the same except for Duncan and Kalu's Type 1. It could however be noted that Anderson has a broader range of churches classified under Spiritual/Prophet-Healing Churches. Whereas Anderson argued (2001b:87) that the Christ Apostolic Church (CAC) is significantly different from other Aladura Churches in theology and practical actions, he still grouped CAC as an Aladura Church. His assessment of CAC may be a problem resulting from the generalization and pigeon holing that occurs in the process of developing typologies. Anderson further acknowledged the view of Oshun, a well-informed CAC insider, that CAC "can be regarded as an African Pentecostal church" (Oshun, 1981). Anderson also cited Sanneh, a highly reputed theologian and historian of West African Christianity, who considers CAC to be "among the elite of the charismatic churches" (Sanneh, 1983). This unique position of CAC

has also been observed by Oshun (nd, 6) who divided Aladuras into three categories. He identified CAC and other Apostolic Churches as Aladura Apostolic churches with strong historical links with the prayer group that started in an Anglican church and later developed links with Faith Tabernacle. Oshun classified the Church of the Lord Aladura and Cherubim and Seraphim as Indigenous Charismatic/Spiritual Churches; he further noted that though they were part of the post-revival experiences of the 1930s in the Apostolic Aladura churches, they parted with the Apostolic revival movement due to doctrinal differences. Oshun also identified a third subcategory of Aladuras with characteristics of Messianic AICs – the Brotherhood of the Cross and Star. Olupona thereby acknowledged the distinctive characteristics of different "Aladura" or Spirit churches to avoid grouping all older indigenous Pentecostal/Charismatic churches together as the case with Anderson (2001b).

Anderson (2010, 2013) subsequently identified four main types of Pentecostalism in his taxonomy of global Pentecostalism, each with its own subtypes. One of the forms he identified - Older Church Charismatics, is a movement within mainline churches including Catholic, Anglican and other Protestant denominations. They have continued to exist as organizations within their respective denominations, they are not considered as separate churches. Three of the four other forms of Pentecostalism identified by Anderson (2013) are distinct church denominations, AICs exist in these three forms and their subtypes. Anderson's taxonomy of churches in global Pentecostalism is therefore compared with that of Duncan and Kalu, Asamoah-Gyadu and Olupona as shown in Table 2.1 above.

Table 2.2 below is a proposed re-classification of AICs in Nigeria to reflect the author's understanding of types of AICs.

Table 2.2: Working Typology of AICs – based on the historical development of Pentecostalism in Nigeria

Type	Description and Example
Indigenous Evangelists	Personal experience of the Holy Spirit by indigenes who became itinerant prophetic preachers, e.g. Garrick Braide. Churches were founded on the death of the prophet/evangelist by sympathetic followers disgusted by the treatment of indigenous evangelists by European colonial powers and missionaries of historic mission churches. Example: Christ Army
Prophetic Indigenous Pentecostal Churches (PIPCs)	Early experience of the Holy Spirit with emphasis on prayers, healing, exorcism and revelation. Examples: the Church of the Lord Aladura, Cherubim and Seraphim Churches, Celestial Church of Christ
Indigenous Classic Pentecostal Churches (ICPCs)	Evolved from mainline churches through Pentecostal awakening and indirect contacts with Western classic Pentecostal churches. Focus is on holiness and the charismatic gifts of the Holy Spirit. Examples: Apostolic Church, Christ Apostolic Church, Gospel Faith Mission and Redeemed Christian Church of God (RCCG), Deeper Life Bible Church
Newer Pentecostal/Charismatic Churches (NPCs)	Precipitated by charismatic renewal among youth in the 1970s in mainline churches and tertiary intuitions. Many evolved from home fellowship groups to large, independent denominations with local and international congregations. Emphasis on prosperity is influenced by association with popular American televangelists. Examples: Church of God Mission, Winners Chapel

It should be noted that AICs are very dynamic groups. No typology can effectively describe the diverse characteristics of AICs. Turner rightly noted that given the spectrum of AICs any typology would be a rough working system as there are movements (or churches) that are difficult to classify as they span one or more classes (Turner, 1979:10). For example, the AIC participants in this study were from Redeemed Christian Church of God (RCCG) a church that started in 1952 as a Prophetic Indigenous Pentecostal Church (PIPC). It evolved to an Indigenous Classic Pentecostal Church (ICPC) in the 1960s (Ukah, 2008:36).

2.4 History of the Redeemed Christian Church of God (RCCG)

RCCG was founded in Lagos, Nigeria, in 1952. Its founder, Josiah Akindolie (later Akindayomi) was formerly a prophet in the Ebute-metta, Lagos, branch of the Sacred Order of the Mount Zion of the Cherubim and Seraphim (C & S) Church – a Prophetic Indigenous Pentecostal Church (PIPC). Ukah agreed with Adeboye (2007) that he founded an interdenominational daily prayer group in 1948 – *Egbe Ogo-Oluwa* (the Glory of God Fellowship) in his house while still a prophet in the C & S Church.

Adeboye (2007:33) noted that two factors were prelude to his exit from the C & S. First, as the membership of this group grew, its activities were moved from his house to another venue, 9 Willoughby Street, Ebute Metta, a property offered for the use of the group by one of the twelve inaugural members of the fellowship group. Secondly, the increasing followership and popularity of Josiah stirred up the envy of older C & S prophets. Ukah (2008:32) however noted that there is no consensus among many authors if Josiah was expelled or he seceded from C & S. He concluded that:

> Having laboured and made personal sacrifices in order to organise and maintain the group, giving up control to the C&S mother-church would have amounted to a great personal loss for Josiah. …. Consequently, his excommunication in 1952 was for gross insubordination to the constituted authority of the C&S and intention to nurture the *Ogo Oluwa* into a full-fledged church independent of the C&S. …This explains why he and the group were jointly excommunicated. … The C&S had read the writing on the wall and pre-empted such move to secede before it was finally carried out.

Egbe Ogo Oluwa was formally inaugurated as a Church at 9 Willoughby Street, Lagos, in 1952. According to Ukah, the name *Ijo Ogo Oluwa (the Church of the Glory of God)* was initially adopted. Though the new church attracted members from other denominations, it was

still influenced by the practices of the C&S. Adeboye (2007:35) however noted that the first name acquired by the *Ogo Oluwa* Society when it became a Church was the Apostolic Faith Mission (AFM) of South Africa, Nigeria Branch because of initially link with the Apostolic Faith Mission (AFM) of South Africa. It was later changed to the Apostolic Faith Mission (AFM) of West Africa. Adeboye (2007:35) further asserted that "these names indicate that not only was the group exposed to the influence (and teachings) of the AFM, but that conscious attempts must also have been made to merge with the bigger church."

Because the intended alliance with AFM South Africa failed the Church remained indigenous and independent of foreign control. The link probably contributed to the transformation of the Church from its C&S practices into an Indigenous Classic Pentecostal Church. In addition, Ukah (2008:36) noted that Josiah came under the influence of friends in Classic Pentecostal Church such as Faith Tabernacle Church in Nigeria and the Apostolic Church in Nigeria.

> Such influence was mediated through oral delivery of doctrinal issues often based on printed materials like books, pamphlets and tracts initially sent to the Apostolic Faith Church in Nigeria. … Although Josiah could not read … he had friends who were educated enough to read English and discuss these issues of doctrines with him. … From 1952 to 1982, the new group formed by Josiah adopted the Sunday School Manual of the Assemblies of God church, an American 'classical' Pentecostal church that came to Nigeria in 1939. This … Sunday School text was a strong source of influence and Pentecostal identity for the new group as it tried to construct a different identity from its Aladura roots.

Ukah (2008: 36, 37) further added that apart from this external influence, the hostility directed towards Josiah and his group from their mother group also contributed to a conscious effort to ditch C&S identity and practices.

> He discarded the white flowing robe and bell characteristic of C&S prophets; he started dressing in European-styled suits and changed his name from Josiah Olufemi Akindolie to Josiah Olufemi Akindayomi.

> … He relinquished all the titles he got from the C&S such as 'elder', 'apostle' and 'prophet'. He … adopted 'Reverend' … as a result of influences of such churches as Assemblies of God, the Four Square Gospel Church, the Faith Tabernacle (Nigeria) and the Apostolic Faith Church.

One major factor that should not be overlooked in the transformation process is Josiah's personal hunger and quest for deeper spiritual knowledge and experiences. Ukah and Adeboye indicate that he initially followed the religion of his parents as an Ogun (the god of iron) worshipper. He was baptized in 1927 at the age of 18 at the local Anglican Church in Ondo. Ukah (2008:18) cited the RCCG's official view (RCCG at 50, 2002:5) that 'it was in the course of his pursuit of Western literacy that Josiah converted, was baptized and became a member of the CMS'. Ukah further observed that Josiah's new faith as a Christian did not completely wean him from the 'fascinations of indigenous medicine and the quest for mystical powers'. It is not surprising therefore that four years after his baptism in an Anglican Church he joined the C&S "because of the truth of the Word of God, which was expounded and the healing powers demonstrated there made him glad and joyous as his heart has found what it needed" (Adeboye, 2007:32). It could be inferred that Josiah became disillusioned with some of the practices of the C&S. His exposure to the teachings of Classic Pentecostal churches through his friends in these congregations revived his longings for deeper spiritual experiences, influenced his dissonance with C&S predicating the birth of a new church that mirrors a Classic Pentecostal Church.

The name of the new Church was changed in 1960 to its current name 'the Redeemed Christian Church of God' when the intended international affiliation Church failed. The official history of the RCCG described how Josiah Akindayomi came about the new name: "Pa Akindayomi had a vision of words that appeared to be written on a blackboard. Pa

Akindayomi who could not read or write was supernaturally able to write these words down" (RCCG website – Our History, accessed 9th November 2018). Ukah (2008: 46) acknowledged that the claim to divinely revealed name is common among African church founders. But the credibility of the claim that Pa Akindayomi could not read or write is questionable in light of Ukah's (2008:17) observation that Akindayomi "was able to acquire sufficient literacy skill to enable him read and understand the Yoruba bible and speak a smattering of English" before he abandoned formal education.

The Church attracted new members from mainstream churches and from converts made through evangelistic campaigns. It moved to its own property at 1 Cemetery Road (now Redemption Way) in Ebute-metta, Lagos, it remains its National Headquarters. Its first branch was established in Shomolu, Lagos; other branches were founded in Ondo, Oshogbo, Ilesha and Ibadan (Adeboye, 37; Ukah, 48). Ukah noted that though a total of 39 branches were founded in the first 28 years of RCCG, that is, before the death of Akindayomi in 1980, all were in the Yoruba speaking southwestern part of Nigeria, none outside the country.

Two reasons were espoused by Adeboye (2007:37) for the limited growth of the RCCG under the leadership of Josiah Akindayomi. First, the poverty of its members meant that the church was poorly funded, and secondly, like other Pentecostal congregations the church was plagued with the problem of splinter groups as many prominent leaders broke away to form their own ministries or churches. These two factors are however not peculiar to the RCCG. All AICs had these problems.

Adeboye (2007:37) also noted that Akindayomi personally led the evangelical campaigns and preaching tours that launched new RCCG branches. Akindayomi's limited level of literacy is perhaps a more significant reason why the RCCG could not expand into non-Yoruba speaking parts of Nigeria, given. This factor also hindered the realisation of the claimed prophetic vision given to Akindayomi when he received the name of the church the RCCG. "In this visitation, God also said that the church would go to the ends of the earth and that when the Lord Jesus appeared in glory, He would meet the church" (RCCG Website, accessed November 18, 2018).

The desire to fulfil this vision to expand the RCCG to the ends of the earth is probably one of the reasons why Akindayomi favoured a highly educated person as his successor over more experienced clergy who were part of the RCCG since its inception. In addition, the RCCG website (accessed November 18, 2018) claimed that

> Sometime in the early 70s, God had spoken to Pa Akindayomi about his successor. The Lord told him that this man …would be a young educated man. Thus when a young university lecturer joined the church in 1973, Papa was able to recognize him in the Spirit as the one that the Lord had spoken about in the past. This man Enoch Adejare Adeboye who was then a lecturer of Mathematics at the University of Lagos soon became involved in the church. He became one of the interpreters translating Pa Akindayomi's sermons from Yoruba to English. He was ordained a pastor of the church in 1975.

Ukah (2008:48) highlighted that Adeboye became the Akindayomi's "eyes and window to the outside world".

Adeboye was with Akindayomi on the latter's first trip to the "Whiteman's land" in Tulsa, Oklahoma, USA, in 1975. It was on the second trip to Tulsa in 1979 that Akindayomi revealed to Adeboye and others with him that Adeboye would be his successor. He

> … urged secrecy on all present at the occasion. Secrecy was necessary judging that such a choice could have generated strong disapproval, rebellion and confusion because Josiah's choice was only six years old as a member of the church and four years as an ordained minister of the church in 1979. … Josiah also recorded on an audio tape what amounted to his official Will indicating once more his choice of successor (Ukah, 2008:49).

Ukah (2008:62) also noted that before he died in November 1980 after a short illness at the age of 71 years old, Akindayomi took other measures to authentic his choice of Adeboye as his successor. He confided in his wife and son-in-law who is a Senior Pastor, in addition to handling over the rod which he brought from his Jerusalem pilgrimage to Adeboye. "The rod symbolized the staff of authority and handling it over to Adeboye was a symbolic gesture of transfer of authority and legitimacy" (Ukah, 2008:62).

Since the way Akindayomi's successor was chosen contravened the stated process in the Church's Constitution, it was not unexpected that some members, including prominent leaders left the RCCG. "Some seceded and established their own independent churches. Others left the RCCG and affiliated with other churches" (Ukah, 2007:68). Notwithstanding, Pastor Adeboye was formally appointed in January 1981 to succeed Akindayomi as the General Superintendent of the RCCG.

Pastor Adeboye was some days short of his 39 birthday when he became General Superintendent of the RCCG. He had been with the RCCG for only seven years including five year as a pastor, mostly as a part-time pastor, when he was chosen to lead the RCCG.
He was a formerly a lecturer at the University of Lagos where he also completed a Doctor of Philosophy in Hydrodynamics. He initiated changes to make the RCCG more attractive to the young educated elite so that it is in a better position to compete with the rapidly growing

number of NPCs in the Nigeria that are more appealing to products of Charismatic renewals in the universities and other tertiary institutions.

> "First, the worship style was liberalised. Modern musical instruments were introduced to make the services more vibrant as people could now dance and express themselves freely in worship. Secondly, church programs were systematized. The weekly Bible Study became known as 'Digging Deep', while a separate prayer meeting/miracle service was instituted, called the Faith Clinic. …However, the most revolutionary innovation was the establishment of what became known as 'Model Parishes' to attract young professionals and members of the upper middle class. … Prior to this time, the church was made up largely of the poor and the uneducated …The first of the model parishes was established in Lagos in 1988. It was a huge success. … Consequently, the model parish began to spread in Lagos, and it was introduced into other urban centres in Nigeria with equal success. Through the model parish, many people became members of the RCCG." (Adeboye, 2007:38,39).

The process of modernisation initiated by Adeboye facilitated the rapid growth of the RCCG in Nigeria. Adedibu (2016:85) also noted that "the model parish initiative paved the way for the establishment of RCCG parishes across the Atlantic". Prior to this development, the RCCG had only forty branches in Nigeria, predominantly in the southwest, the Yoruba speaking areas. But Ukah (2007:2) noted that "…by the mid-2002…the RCCG had more than 6265 branches with close to 2000 of these established outside the country. In June 2005, the church has a record of 10,000 parishes and 11,000 ordained pastors worldwide…" Adeboye (2007:41) however noted that "by 2004, the church could count almost 7000 parishes in the entire country (Nigeria)…over 70 per cent was concentrated in the southwest…. No other local Pentecostal denomination has been able to match this." This trend is replicated in urban centres overseas. For example, "in 2004…there were 166 parishes of RCCG situated in London, but as of 2014, there are now 266 parishes …." (Adedibu, 2016:88).

The proliferation of RCCG parishes worldwide is significantly driven by the Church's mission statement with the following five goals (RCCG website, accessed November 18, 2018):

1. To make heaven
2. To take as many people with us.
3. To have a member of RCCG in every family of all nations.
4. To accomplish No 1 above, holiness will be our lifestyle.
5. To accomplish No 2 and No 3 above, we will plant churches within five minutes walking distance in every city and town of developing countries and within five minutes driving distance in every city and town of developed countries.
6. We will pursue these objectives until every nation in the world is reached for the Lord Jesus Christ.

Item 5 of the above is a major factor contributing to the tremendous growth in the number of branches and the popularity of the RCCG since the death of Pastor Josiah Akindayomi.

The majority of new branches are model parishes, they were however initially resented by older members of the older parishes, now classified as 'classical parishes'. The modern style of worship as well as the mode of dressing of members of the model parishes were perceived as worldly, contrary to the pietistic tradition of the RCCG. As noted by Adeboye (2007:39), though

> …the leadership insisted that the same message of holiness was being preached in all the parishes…the model churches are tilting more to 'Faith Gospel' while the classical still cling to the 'holiness message'. …There appears to be an accentuation of class-consciousness among members of the two streams. The concept of model parish thus seems to have accidentally promoted institutionalization of class differences within the church. … The leadership of the RCCG seemed to have realized this contradiction … another vision of a 'Unity' parish was conceived to harmonize the two previous streams. The first unity parish took off in 1997 and has been multiplying since then, thus forming yet a third stream instead of serving as a melting pot for the other two streams. Despite the failure to resolve these contradictions, the model parish has remained the fastest growing unit of the RCCG".

The liberal perspective of the model parishes attracted young well-educated professionals as well as the "upward mobile and elites of the society" (Adedibu, 2016:84). In addition, "because they controlled the wealthy and influential members of the church, the Model parishes were responsible for bringing in more money into the coffers of the church than all the Classical parishes put together" (Ukah, 2008:114/115). They have the organisational expertise necessary to modernise the RCCG. They were encouraged to establish daughter churches within and outside the country. Thus, the Model parishes became the necessary means to promote item 5 of the RCCG mission statement. They facilitated the rapid expansion of the RCCG and ensured that the denomination could compete effectively with the growing number of NPCs in Nigeria as well as overseas among Nigerian Christians in Diaspora.

It is difficult to accurately determine the exact number of RCCG branches given the extreme proliferation of RCCG branches since the death of Pastor Akindayomi. It could be concluded that the vision given to Pastor Akindayomi that the RCCG "would go to the ends of the earth" is being fulfilled under the leadership of Pastor Adeboye. It is opined that Akindayomi realised that his lack of formal education limited the growth of the RCCG, he therefore intentionally chose Adeboye, "the church's most educated member" (Ukah, 2008:48) at the time of his death to succeed him. Akindayomi's choice of Adeboye as his successor was probably an orchestrated fulfilment of the purported revelation that Akindayomi had that "…his successor would be 'a man of books'. This was taken to mean that his successor would be a person who had acquired western education (Ukah, 2008:48).

Though Akindayomi's purported divinely inspired choice of Adeboye as his successor could be cynically perceived as a self-fulfilling prophecy, this dynamic and charismatic successor

has significantly advanced the RCCG towards the full realisation of Akindayomi's vision. While Akindayomi would be excited about his successor's achievements with respect to the numerical growth of the RCCG, he would probably be disappointed about the liberal doctrinal shift of the RCCG, especially the dilution of his strict holiness stance to attract young university educated professionals and the upward mobile in the Nigerian society. Ukah (2008: 80) affirmed that "the gravitation away from strict holiness teachings and practices to prosperity, and the drift from salvation to deliverance and miracles constituted …points of discontinuity and divergence between Josiah and Adeboye". Thus Adeboye compromised the conservative values of Akindayomi to promote an astonishing growth of the RCCG and consequently his own popularity.

2.5 Doctrines of the RCCG

The RCCG evolved from a small daily prayer group founded by Akindayomi, a semi-literate C&S minister, and hence largely influenced by PIPC beliefs and practices, to an ICPC with branches all over the world. The denomination witnessed rapid growth in Nigeria and overseas under Adeboye, Akindayomi's successor. It has been argued above that the rapid growth experienced by RCCG under Adeboye's leadership is because of doctrinal shifts. Its beliefs and practices now straddle that of classical Pentecostal and neo-Pentecostal churches.

The RCCG beliefs, as stated on their website (accessed November 18, 2018), are consistent with the fundamentals of the Christian faith espoused by mainstream Christian denominations. It subscribes to the Apostles Creed, upholding traditional faith about God the Father, Jesus Christ, the Son of God the Redeemer, God the Holy Spirit the Sanctifier, and the Father, the the Son and the Holy Spirit are one in Trinity. It subscribes to the doctrine of

repentance from sin, new birth and justification by faith, the resurrection of the dead and the second coming of Christ, eternal life for believers and eternal punishment of the wicked. It upholds the core beliefs of most Pentecostal churches on the dedication of children, water baptism of believers by immersion in the name of the Father, Son and the Holy Spirit, the baptism in the Holy Spirit accompanied with speaking in tongues and the exercise of the gift of prophecy by the inspiration of the Holy Spirit.

In addition, it practices the laying of hands and anointing of the sick as well as divine healing without medicine. Ukah however noted that though the doctrine of divine healing without use of medicine had been a core teaching of the RCCG since its inception, "Adeboye himself … does not insist that every member (should) follow this trend, advising that it is a matter of individual faith, spiritual conviction and strength" (Ukah, 2008:199).

Like some Pentecostals, the RCCG teaches restitution. This doctrine was wholeheartedly embraced by Akindayomi even as a C &S prophet while leading the Ogo Oluwa society, the prayer group that metamorphosed to the RCCG. The doctrine of restitution emphases that "…individuals upon conversion had to amend their past mistakes and sins" (Adeboye, 2007:34). It demands "… returning or restoring something to its rightful owner or giving back something for some harm caused another" (Ukah, 2008:33). Adeboye also noted that Akindayomi "tried to restitute in other areas of his life where he felt he had cheated others". He particularly emphasised marital restitution; he took the lead by putting away the junior of the two wives he had before the RCCG was formed. Ukah also observed that "…he urged other members of his group who were in a similar matrimonial situation to follow his example

or leave the fold. … Many went back to the C&S" (Ukah, 2008:39). The doctrine of restitution was entrenched in the RCCG at its incubation.

As earlier mentioned, the RCCG established 'model parishes' in the 1990s to attract young educated professionals. These model parishes embraced modern liturgical practices and neo-Pentecostal teachings, especially the populist doctrine of prosperity. Consequently, model parishes predicated a shift in the RCCG from an emphasis on personal holiness that characterised its classic Pentecostal foundation to a greater emphasis on the doctrine of prosperity like neo-Pentecostal churches. Ukah (2008:184) described this shift to prosperity theology as a 'situational theology' as it "represents a situational response to specific social and economic circumstances". Ukah further noted that

> the RCCG that Adeboye inherited was a very poor church hardly able to meet its financial obligations such as payment of salaries to its employees. One of the first challenges which confronted the leadership of Adeboye, therefore, was how to turn the poverty of the church into riches and prosperity. This situation of the church made the theology of prosperity an attractive option for the new leader.

Thus the RCCG does not have a coherent doctrine on prosperity, most of its teachings on this subject are espoused through the sermons of Adeboye. It evolved to attract the upward mobile into the Church's membership and facilitate the Church's growth. This factor explains why prosperity is not listed among the beliefs of the RCCG which are presented on its website.

A core doctrine of the RCCG, like all AICs and other Pentecostals, is the belief in the existence of evil spirits and the devil who governs their actions. Wizards and witches are the agents of these malign spirits, they are perceived in the Nigerian context as the causes of poverty, sickness, premature death as well as various forms of spiritual attacks that frustrate or destroy any individual that is not well rooted in Christ. There is therefore an emphasis on

deliverance from the influences of malignant spirits. Ukah (2008:196) noted that "the popularity of the RCCG hinges on the fame of Adeboye as an instrument of deliverance from demonic possessions. "Spiritual warfare is a constant theme of sermons, teachings and rituals in the RCCG, a fact that connects the church to its C&S roots" (Ukah, 2008:197).

2.6 Structure of the RCCG

The RCCG is hierarchical in terms of its organisational units as well as its leadership structure. The smallest organisational unit is the home fellowship. The next unit is the parish. A parish consists of a number of home fellowships. Many parishes started as a home fellowship unit and evolved to a full-fledged parish. Ukah (2008: 91/92) observed that

> a parish in the RCCG does not have the same meaning or significance as in mission churches such as the Anglican of Roman Catholic churches, where it typically refers to a well-defined geographical unit which claims some kind of responsibility for, or mission, towards, towards the entire population within the boundaries of the parish. A parish in the RCCG is a single congregation/unit of administration, often with a membership of less than 100, under the leadership of a 'pastor'; … some parishes are located just 150 metres apart.

The next layer in the organisational hierarchy is the 'area'. An 'area' is made up of a collection of parishes in a geographical location. A collection of 'areas' constitutes a 'zone' and similarly a collection of 'zones' make up a 'province' and a collection of 'provinces' constitutes a 'region'. The RCCG in Nigeria is divided in to twenty five regions and the national head-quarters is in Ebute-metta, Lagos. Each region has a regional pastor. This hierarchical structure from home fellowship to regional level is replicated in overseas countries where the RCCG denomination is well established for example, in the UK with over 600 parishes.

The ecclesiastical structure of the RCCG is also hierarchical. The lowest level in the RCCG's church membership is a newcomer who is probably an enquirer. A newcomer is usually required to go through baptism preparation class and be baptised according to the prescriptions of the RCCG in order to become a committed member of the RCCG. All committed members are required to undertake the obligatory 'Workers in Training' course to qualify to be a worker, the next level of ecclesiastical authority in the church. Every member is required serve as a worker in an area of activity in the church: choir, ushers, Sunday School, follow-up, counselling, etc.

Workers are supervised by the minister in charge of their respective activity group. Ukah (2008:108) noted that "a minister is expected to begin climbing the hierarchical ladder first by seeking ordination to the deaconate. In order to be eligible, however, such a candidate must first function faithfully as a church worker … for at least five years". All deacons/deaconesses are required to complete the School of Disciples course prior to their appointment. The deaconate constitutes the first layer of the ordained class. The next level in the ordained class hierarchy is an assistant pastor. A deacon/deaconess is required to serve faithfully for at least five years and have also been in charge of parish prior to his/her appointment as an assistant pastor. "In addition, the candidate must secure a recommendation from his/her provincial pastor through the area pastor and zonal pastors" (Ukah, 2008:109). Spouses of serving pastors are not required to have pastored a parish prior to their ordination as assistant pastors.

Assistant pastors are required to serve for at least five years prior to consideration for ordination as a full-fledged pastor. Any candidate aspiring to be a pastor must also complete a

mandatory training course at the Redeemed Christian Bible College. “Some conditions that may bring about denial of ordination … include a drop in the level of monies collected as tithes; a decline in the number of church attendants… and petition against a candidate by a church member” (Ukah, 2008:109). Pastors are ordained by only the General Overseer (GO). Thus it will take an aspiring baptised member of the RCCG at least fifteen years to move up the church’s hierarchy to become a full-fledged pastor.

A pastor in charge of a parish reports to an area pastor. Area pastors reports to their zonal pastor. Zonal pastors report to their Provincial pastor. Provincial pastors are appointed by the General Overseer (GO) who also appoints Assistant Provincial pastors to assist Provincial pastors. There is a regional pastor in charge of a group of provinces. All communication to the GO goes through the regional pastor.

Another level in the hierarchy in the RCCG outside Nigeria is the Chairman of the Executive Council. For example, the RCCG in the UK has a Chairman who coordinates the four regions of the RCCG in the UK. However, the RCCG North America has a Chairman who coordinates the nine regions in United States and Canada. The overseas branches are co-ordinated by the International Headquarters of the RCCG, based in the Redemption Camp, Lagos-Ibadan Express road. Pastor Adeboye is the International General Overseer.

2.7 AICs in the UK

It is difficult to ascertain when AICs started to appear in the UK. Whereas Sturge noted that Black Churches started emerging in the UK in the 1950s and 60s (Sturge, 2006:54) after the

large migration of African Caribbeans to the UK starting from the arrival of many aboard SS Empire Windrush in June 1948, Adedibu (2013) in an extensive historiography contended that the first Black man's Church was started by a Ghanaian, Pastor Thomas Brem-Wilson in 1906. "But the Sumner Road Chapel was in transit from its founding days in Peckham Borough until 1920 as a result of tenancy and socio-religious constraints" (Adedibu 2013:27). He noted that the church "was given the pejorative name 'the Black man's church' with complaints that their meetings were too noisy". Citing the centenary brochure of Sureway International Ministries (the new name of Sumner Road Chapel) Adedibu (pg.28) noted that the Church relocated many times until it finally acquired the Sumner Road site of a former Primitive Methodist Church. Pastor Brem-Wilson led the congregation until he died in 1929. Adedibu (2013:29) further asserted that

> "…after the death of Pastor Brem-Wilson, the church leadership dynamics changed as white ministers took the helm of its affairs …Affiliations with the Apostolic Church and Assemblies of God might have constituted the blurring of the historical antecedents of the church as the first Black Pentecostal Church in Britain."

The above observation by Adedibu explains why the African Churches Mission (ACM), founded in 1931 by the Nigerian born Daniel Ekarte is seen as the precursor of AICs in Britain by Adogame (2007, 435; Adogame, 2013, 63). Adedibu (2013:32) acknowledges that Ekarte's focus after his re-conversion and recommitment to the Christian faith was to meet the religious aspirations of Africans. But unlike the majority, if not all AICs in Diaspora, ACM's dynamic holistic gospel attracted both marginalised black and white people to ACM's Mission House. Adedibu (2013:32) added that "Ekarte was recognised widely not only for his Christian beliefs but also as an ardent campaigner for racial and economic equality of Africans". Adedibu (2013:33) further asserted that:

> "…one of the lasting legacies of Ekarte was his commitment to addressing the social challenges of "brown babes". … Because of ethnocentrism and prejudice against the black American GIs, many soldiers were refused approval to marry the English girls by the military. This situation led to the abandonment of "brown babies". Pastor Ekarte's social action was holistic, as he met the spiritual, physical and psychological needs of the children through church activities"

Unfortunately, the Mission House was ordered to close in 1949 but ACM continued in a diminished state after the death of Ekarte in 1964 before it gradually fizzled out by the late 1970s.

Ter Haar also noted that the first AICs were founded in the 1960s at the arrival of African students and workers in the country (Ter Haar, 2001:138). The first AIC established in the UK, according to Ter Haar, was the Church of the Lord Aladura founded in 1964 (Ter Haar, 2001:138). She further noted that the first churches had mother churches in Nigeria (Ter Haar, 2001:139), as well as other African countries. Other AICs have followed the path of Church of the Lord Aladura establishing overseas branches in Europe and the United States with the intention of providing appropriate spiritual and pastoral care for their overseas members as well as cross-cultural mission in the host countries.

Adogame (2013:67-73) generally agreed with Ter Haar's observation on the origin of AICs in Europe. He affirmed that the earliest AICs, usually Prophetic Indigenous Pentecostal Churches (PIPCs), for example, the Church of the Lord Aladura and Celestial Church of Christ, were planted by African students and workers who were members of PIPCs in their home countries. He however identified another category of AICs "that emerged in Europe either by severing from already existing denomination or that which emanates from the charismatic quality of a leader" Adogame (2013:68). This category of AICs are also described

by Gerloff (2000, 176) as “new origin churches”. These are independent AICs founded by African immigrants living in Britain and other European countries who were disaffected by either the historic churches or their original AIC denomination. Of particular importance among such “new origin” AICs is the Aladura International Church in Britain, founded by Abiola in 1970 (Ter Haar, 2001:141). Ter Haar noted that Abiola claimed he was an ordained Anglican minister in Nigeria. His feeling of rejection by his local CofE congregation provoked the founding of the Aladura International Church to minister to the spiritual needs of fellow Africans similarly disaffected by local historic churches. It started as a fellowship group in his house, it subsequently found home in a Methodist church in 1970. It now has branches in many parts of the UK as well as overseas including, Nigeria, the founder’s country of origin (Ter Haar, 2001:138). Adogame (2013:68-69) acknowledged that African Christians identify better with churches that were more likely to share their interests and sentiments. Hence, new origin AICs emerged to “fill this spiritual vacuum and offer ‘a home away from home’ for many disenchanted Africans”.

The most remarkable growth in the number of AICs in the UK and other parts of the Western world is mostly among Pentecostal/Charismatic AICs. Sturge indicated that the majority of classic Pentecostal AICs with denominational headquarters in Africa started planting branches in the UK in the 1970s (Sturge, 2005:91-93). According to Sturge, the first ICPC to be planted in the UK was the Christ Apostolic Church (CAC) of Great Britain, founded by Christ Apostolic Church with headquarters in Ibadan, Nigeria. It had 45 branches all over the UK by 2005. The CAC was followed in 1985 by Deeper Life Christian Ministries with 18 branches by 2005. The RCCG did not establish a branch in the UK until 1989 but it had grown meteorically in the UK with 141 branches by 2005. Hence, it was described by Sturge

(2005:81) as one of the fastest growing Black Majority Churches in the UK. Adedibu (2013:71) argued that Sturge underestimated of RCCG's membership strength as18,000 in 2005. He estimated RCCG's membership in the UK to be over 80,200 in over 600 branches based on figures obtained from RCCG's Parish Liaison Officer, Sade Williams. All categories of Nigerian AICs currently have branches in the UK.

Many NPCs independent of any mother church in the home countries of the founders have been founded in Europe in the 1980s and 1990s. The number of "new origin" AICs probably increased as the number of African immigrants arriving in Europe and other Western countries grew. Some of these "new origin" AICs usually started as a small fellowship group meeting in the home of the leader or in a hired public space. Many have grown into large congregations owing their own properties and having other branches in their country of origin. Many "new origin" NPCs try to establish an "international denomination" status by founding branches in the home country of the founder probably expanding later to other parts of the world. A notable example is the Kingsway International Christian Centre, London, a congregation of over 12,000 which is generally acknowledged as the largest Pentecostal church in Western Europe (Olofinjana, 2010:61). KICC has also established itself in Nigeria. Many "new origin" AICs however remain as small local congregations.

The emergence and growth of AICs in Europe and America is evidence of the growing confidence of African Christians in diaspora signifying also the growing importance of Africans in global Christianity at large. Recent developments in some Pentecostal/Charismatic AIC churches in diaspora challenge the definition of an AIC proposed by Turner as "a church which has been founded in Africa, by Africans and primarily for Africans". Some AICs in

diaspora have transcended racial-ethnic precincts to include non-Africans in their membership due to evangelism, friendships and inter-racial marriages (Adogame, 2007:439). Adogame (2013:74) noted that a notable example of an AIC that has a majority of non-African membership is the Embassy of the Blessed Kingdom for All Nations in Kiev, Ukraine. More than half of the membership of the congregation is Ukrainians and Russians. It was founded and led by a Nigerian, Sunday Odulaja. It is such a congregation that could be truly described as an outcome of "reverse mission".

The growth in the number of AICs in the UK reflects general migration pattern in Europe as more Africans chose to settle in the UK and other European countries for reasons other than educational pursuits. Other "push" and "pull" factors that have contributed to an increase in African migrants in the UK and Europe include:

- political conflicts and war in some African states, precipitating the influx of refugees and asylum seekers;
- economic recession resulting in a sharp increase in unemployment and poverty in Africa promoting the search for better economic opportunities in Europe and other developed countries;
- the impact of globalisation especially information technology encouraging the search for greener pastures in Europe and other Western countries especially by skilled African professionals;
- liberal immigration policies in the UK and other European countries, giving right of citizenship to non-indigenes born in some European countries or to children of citizens of former colonies which facilitated immigration of young Africans born in Europe when their parents studied or worked in Europe;

- employment opportunities in skilled professional jobs providing route to permanent resident status or citizenship;
- human rights legislation allowing migration due to marriage and family connection.

Tough immigration legislation by European countries in the 1990s did not stop the flow of immigrants as intended but it increased the number of undocumented African immigrants. This category of immigrants adds new challenges to the functions of AICs in Europe and other Western counties, especially in the area of pastoral care.

2.8 Pastoral Care in AICs in Diaspora

The factors that have promoted the rise of AICs in Europe are many and varied. The perennial problem of racism in the society in general resulting in resentment and rejection of African migrants in mainline churches is often identified as the major factor promoting the existence and growth of AICs and other independent churches founded by migrants (Ekue, 2009:391). Edwards (1993:104) had however argued that "Black Churches were not brought into being solely as a result of racism". There are many Africans and African Caribbeans that feel at home in historic mission churches and have remained faithful adherents. For example, Lankshear and Francis (2009:11) observed in their study that "while the Black community accounts for 21% of the local population, it accounts for 35% of those who attend Anglican acts of worship" in the Woolwich Episcopal Area of the Diocese of Southwark. Thus many Africans are comfortable in historic mission churches.

Adedibu (2013) noted that Black Churches provide a more welcoming community "where the dignity, solidarity and faith of those in Diaspora were celebrated and psychotherapeutic needs

met" (pg.44) and hence offer "a default mechanism to cope with the strangulating effects of the wider community in terms of racial, social and economic challenges" (pg.65). However, many inter-denominational pseudo-church organisations also exist in the UK offering warm Christian fellowship for all African and Caribbean Christians in Diaspora. Examples of such Christian organisations are African Christian Fellowship and Overseas Fellowship of Nigerian Christians. These fellowship groups also provide psycho-social support for their members as they adjust to their new socio-cultural context. Their members belong to historic mission churches, Black Churches as well as AICs.

Sturge (2005:88) accurately described social and spiritual needs that promoted the founding and growth of Black Majority Churches (BMCs) in general in the UK among Afro Caribbean migrants arriving in the UK in the 1950s.

> Few institutions or structures catered for their needs. The desire to establish a place for the Sabbath – for emotional, spiritual, psychological and cultural respite, as well as a place to call home – became a powerful driving force. The migrants were also responding to a desperate need to rescue those who had either abandoned their faith or were no longer making it a priority in their lives or an essential part of their character. This sense of mission and rescue became a hallmark for the BMCs as they welcomed those still on their pilgrimage to the 'Promised Land'. It meant that when new friends, families or 'countrymen and countrywomen' arrived in Britain, there would be someone and somewhere to greet them – a church actively functioning as a welcome centre, sharing information and offering support, where the weak and the discouraged could be strengthened by the testimonies of the victorious and 'the overcomers'. A people with a space to worship God in their own style, in their own time, without an identity crisis, provided the essential ingredients for the fledgling 'community church'. Driven by pastoral opportunities, the BMCs were energised by the missionary zeal of their members, who were eager to let others know that here was an alternative worshipping community.

Sturge therefore affirmed Edwards' view that "Black Churches came into being to fulfil spiritual, social and cultural needs which would have gone unmet". This view is further affirmed by Adedibu (pg. 56) who cited Patterson's (1965) observation that "Black Churches

were holistic and fostered a sense of community and support, in contrast to British historic churches".

The above factors equally apply to AICs that emerged in the UK in 1980s and 1990s to cater for the large number of African immigrants. Other authors (Gerloff, 2000:178; Ter Haar, 2001:57; Adogame, 2007:440; Hoekema, 2008:319 and Ekue, 2009:393; Adedibu 2013:67) have similarly expressed the view that the growth of AICs in Europe in general is because these churches offer essential spiritual, psychological, social and economic support for the well-being of African immigrants more than what historic mission churches are offering to Africans. Adedibu in particular noted that it is the African holistic view of spirituality that facilitated AICs in providing a variety of support towards spiritual, psychological and economic aspirations to their members. Thus a typical AIC provides a "home from home" for an African Christian immigrant, space to sing, dance, pray and worship without any inhibition, a place that promotes a strong sense of belonging, where he/she feels valued, appreciated and dignified. AICs therefore serve to nurture the spiritual, economic, social and psychological well-being of Africans in Diaspora. They promote the African cultural sense of community that enjoins collective support towards the holistic well-being of individual members of the community.

Adogame (2007:441) has noted that AICs in Diaspora perform increasingly important pastoral care roles and responsibilities "by taking up extra-religious functions, such as social welfare programs within the diaspora context. Thus, AICs focus not only the spiritual wealth of members but their social, material and psychological well-being as well". This view is also affirmed by other authors such as Ter Haar (2001), Gerloff (2000) and Simon (2002) that have

investigated AICs in Diaspora in Europe. A study of AICs in Israel (Sabar, 2004) buttressed the above observation on the expanded role and activities of AICs in Diaspora. Some of the key extra-religious pastoral care functions of AICs in Diaspora from the author's personal experiences and some of the literature cited above are listed in Table 2.3 below.

Table 2.3: Examples of Extra-religious Support Offered by AICs in Diaspora

Nature of Need	Pastoral Support Provided by AICs
Funeral	Financial assistance through collections/donations, extended visits by all members, practical help in arranging burial or repatriation of corpse
Birth of Child	Arranging child's naming ceremony, practical support of new mothers – volunteer attendants/aides
Marriage	Act as substitute extended family, provide financial support, meditate as family elders in marriage counselling and conflict resolution
Employment	Information on vacancies, job search advise,
Immigration	Moral support and advice, sign-posting for legal support
Business	Clients for various services especially African food and products
Finance	Informal means of remitting money home
Housing	Provision of temporary accommodation or information on vacancies

Whereas the significant contributions AICs in Diaspora make to the general wellbeing of their immigrant members are well acknowledged, no study has focused on the nature of the pastoral care these churches provide and how the support offered in AICs compares with those in historic mission churches. In his study on pastoral care of Black Majority Churches in the UK that focused mainly only on churches of Afro-Caribbean origin in Leeds (Timothy, 1990), Timothy proudly noted that his work was the first attempt to look at the issue of pastoral care in black churches in Britain. Unfortunately, little has changed in the past two decades in this respect despite the increasing significance of AICs in the religious landscape of the UK and other parts of Europe. Most studies on AICs have usually focussed on their historical development, characteristics, doctrinal beliefs, liturgical practices and rituals to confirm Timothy's earlier observation. A search of doctoral theses on EThOS (Electronic Theses

Online Services) (accessed 12 March 2011) indicated 35 Doctoral theses were written on African Churches between 1968 and 2008 and 8 on Black Churches. It is only the work of Timothy (1990) mentioned above that looked into the particular nature of pastoral care in Black Churches. The need for an extensive study on the significant contribution of AICs are making in this area is long overdue.

2.9 Conclusion

There is no empirical evidence to support any argument that the ability of AICs in Diaspora to grow and retain African members while historic churches in Europe are losing the potential membership of these new African migrants, including those that were previously committed worshippers in such historic mission churches in their home countries, is due only to their pastoral care practices. However, AICs in Diaspora like AICs in Africa, have demonstrated ability to contextualise Christianity drawing from the African culture to bring new perspectives to the way Christianity is appropriated and practised to address felt needs in any cultural context. Anderson therefore rightly observed that "fundamentally, it is the ability of these churches (AICs) to adapt to and fulfil religious aspiration that continues to be their strength" (2000a:380). He further (2000a:381) argued that AICs' particular style of "contextual Christianity meets needs more substantially than the sterile Christianity of the West". In similar vein, Olofinjana (2010:52) contends that the following factors, apart from others, contribute to the growth of Black Majority Churches in the UK:

- the level of faith expectation of its members; the congregation believes in a God who can do the impossible.
- The communal nature of black culture which goes beyond Sunday services".
- Holistic approach to mission. Many black churches give practical help with all aspects of life including business, career, education, finance, marriage and family support. There is no compartmentalising between Church and life; the African worldview is

> holistic and this plays a factor in incorporating the spiritual and the physical whilst that of Western culture tends to keep religion out of the public sphere.

It is suggested that the ability of AICs to adapt, re-appropriate and re-interpret African cultural values towards a holistic Christianity, exemplified in their pastoral care practices to address felt needs of their members in a different cultural context, shows the versatility and authenticity of contextualised Christianity as practiced by some AICs. It is argued that AICs not only provide religious identity for their members, a "home from home", a place to feel valued, recognised, dignified and supported, especially in a foreign land, but that the characteristic strength of AICs is their ability to respond spontaneously to the pastoral care needs of their members. AICs have drawn from the well-established African concept of community to care and support their brothers and sisters in need. They are therefore in position to inform the whole Church on how to be Good Samaritans and practice authentic Christianity.

A study of pastoral care practices of AICs among African immigrants in the UK will provide a good setting to identify how well-established African values influence the nature of pastoral care practices in AICs. The study will also provide insight on how to improve pastoral care of African immigrants in historic mission churches, the Church of England in particular. Further studies are urgently needed to investigate this neglected area of study that has great potential in improving the understanding of the mission of the church, especially in learning and demonstrating how to be a "Good Samaritan". The next chapter will review the literature on pastoral care practices.

CHAPTER 3
FEATURES OF PASTORAL CARE: WESTERN AND AFRICAN PERSPECTIVES COMPARED

3.1 Introduction

This chapter will examine the literature to explore Western understandings of pastoral care. It will identify key issues in pastoral care: its purpose, the providers, the beneficiaries, and the key activities involved, to develop a broad understanding of Western perspectives of pastoral care in general and of British authors in particular. In addition, it will review general understandings of pastoral care among African authors, first, to compare African authors' perspectives on the subject with that of Western authors, and secondly, to identify the contributions African authors are making towards improving our understanding of pastoral care in general.

3.2 Definition of Pastoral Care: Western Perspective

Pattison (2000: 5, 6) presents four possible reasons for the unwillingness of some authors to define pastoral care. He argues that pastoral care "is a matter of doing rather than thinking". He therefore noted that a definition becomes a hold-all that limits precision; he subsequently asserted that given the multi-faceted nature of pastoral care practice it would be difficult to propose a broad definition to accommodate all activities as the actual nature of pastoral care is impervious to analysis and definition. It is the position of this author that the definition of a term provides a succinct description of its meaning, its key features and the means of identifying its operation or measuring its performance. The definition of pastoral care will facilitate understanding of what it entails. This subsection will therefore review definitions

provided by Western and African authors to identify the key features of pastoral care. These features will be used in subsequent subsections to compare Western and African perspectives of pastoral care.

Clebsch and Jaekle in their definition of pastoral care identified the key activities of pastoral care as: healing, sustaining, guiding, and reconciling. This definition also identified a pastoral care receiver as a person experiencing troubles that are essentially relating to matters of "ultimate meanings and concerns". The phrase "ultimate meanings and concerns" is interpreted to mean issues that are religious or spiritual (Goodliff, 1999:8). It is also argued that "matters of ultimate concern … must be meaningful in relation to Christian faith in that they foster a deeper faith and relation to God" (Mills:837). Thus the focus of pastoral care, according to Clebsch and Jaekle, is to support persons experiencing problems to avert situations that could adversely affect their faith or spiritual well-being. The care giver or provider is also identified as a "representative Christian person" who in many cases will be an ordained person or a lay person in approved ministry. Pastoral activities or functions of healing, sustaining, guiding and reconciling are the instruments used by "representative Christian persons" in the process of supporting or enabling troubled persons overcome or cope with troubles that are particularly of spiritual nature with the primary aim of fostering faith and relationship with God.

Other prominent American authors, for example, Hunter (2005:x) and Clinebell (1984:26) disagree with Clebsch and Jaekle. They argue that the aim of pastoral care is to resolve problems relating to "the context of ultimate meanings and concerns". Hunter defines pastoral care as "any form of personal ministry to individuals and to family and community relations

by representative religious persons (ordained or lay) and by their communities of faith". Though Hunter does not identify the pastoral care functions required, he extends the role of pastoral care beyond spiritual and the general well-being of individuals to include the well-being of families and the community at large. In essence an individual's problem impacts on the family and community. Thus helping individuals to overcome their personal problems should encompass simultaneous concern for the well-being of their families and the community.

Clinebell presents a "holistic liberation-growth model of pastoral care and counselling". His significant contribution to the understanding of pastoral care is adding nurturing to the pastoral care functions of healing, sustaining, guiding and reconciling identified by Clebsch and Jaekle. Clinebell sees pastoral care as "the broad, inclusive ministry of mutual healing and growth within a congregation and its community". Nurturing is therefore an essential function in pastoral care that promotes growth of individuals, the congregation and the community. Thus unlike a "fire fighting" service to fix personal, spiritual problems of fellow Christians endorsed by Clebsch and Jaekle, Clinebell projects pastoral care as the means for promoting mutual support and holistic growth of individuals, the congregation and its community. He emphasises growth in the following six dimensions he considered as fundamental to a person's wholeness: "enlivening's one's mind, revitalising one's body, renewing and enriching one's intimate relationships, deepening one's relationship with nature and the biosphere, growth in relation to the significant institutions in one's life and deepening and vitalising one's relationship with God" (Clinebell, 1984:31). Clinebell designates pastoral counselling as "helping persons to handle their problems and crises more growth-fully".

Growth as an intrinsic aim of pastoral care is also considered by Fowler (1987:21). He emphasises "on-going growth in vocation of Christian persons and community under the pressure and power of the kingdom of God". Fowler further envisages mutual support in the community of faith, enabled by effective pastoral leadership that promotes concomitant "awakening, shaping, rectifying, healing" to transform individuals and the community towards their "human calling or destiny". Fowler describes mutual support as the "ecology of care" and the "human calling or destiny" as "the calling to partnership with God in God's work of on-going creation, governance, redemption and liberation". Fowler's "ecology of care" underscores the notion that the responsibility of pastoral care should be shared by all members of the congregation; it shouldn't be the exclusive responsibility of a class of "representative Christian persons".

Deeks (1987:1) agrees with Clebsch and Jaekle's set of pastoral functions: healing, sustaining, guiding and reconciling; he further emphasised that the aim of pastoral care is "… enabling people to co-operate for the well-being of human communities and in the struggle for justice, freedom and peace in society". Thus pastoral care from Deek's perspective is mutual support to facilitate social justice and peace. There is little indication of the significance of the religious dimension in this definition. Unlike Deeks, Campbell (2002:252), Pattison (2000:13) and Carr (1997:9) define pastoral care in terms of its spiritual aim but they do not identify the pastoral activities needed to achieve the proposed aim in their definitions. Campbell, following Clinebell's holistic approach sees pastoral care as "maintaining or restoring the health and wholeness of individuals and communities in the context of God's redemptive purposes for all creation". However, unlike Clinebell, Pattison emphasises the redemptive

purposes of pastoral care describing it as "… that activity … directed towards the elimination of sin and sorrow and the presentation of all people perfect in Christ to God". Carr (1997:10) defines pastoral care as "ministry by ordained or lay people which is concerned with the well-being of individuals and communities". He contends that shalom embraces the well-being of individuals and communities and "speaks of God's nature and his demand for justice and requirement for moral behaviour". In essence, Carr is arguing that pastoral care is basically promoting shalom – peace between neighbours and peace with God that will involve eliminating individual sins and social injustice. The definitions of pastoral care proposed by Carr, Pattison, and Campbell therefore bring to the fore the spiritual aim of pastoral care: to promote the holistic well-being of individuals and communities through peace with neighbour and peace with God.

Burfield's definition of pastoral care is based on a survey of pastoral care practices of Methodist ministers and local preachers. He concluded from his findings that

> pastoral care is a partnership in God's shepherding of the community of faith, by the whole community, amongst whom certain members may have particular defined responsibilities, and is intended to nurture and build up both individuals and the community itself into a maturity of faith in God and Christian living, by means of the whole range of activities within the community, both personal and corporate, to the end that the community is enabled and empowered not only to live and work to God's praise and glory but to reach out to those outside its boundaries and so advance the Kingdom of God. (Burfield, 1995:149)

This long-winded definition sees pastoral care as a partnership with God involving every member of the Christian community in promoting a life-style of mutual support and growth to reflect the glory of God and draws others outside the Christian community to the light of God. This implies that pastoral care should be seen as part of *"missio Dei"*. Like Clinebell, Fowler, Campbell and Pattison, Burfield equally emphasises pastoral care should support growth in

Christian maturity. Though Burfield adopted the shepherd motif in describing the object of pastoral care, he fails to take in to consideration the Parable of the Lost Sheep (Luke 15.4-7). Hence, Burfield considers care of members of the Christian community as primary while the care of others in the community is secondary. This approach contradicts the teaching in the Parable of the Lost Sheep. Notwithstanding, Burfield highlights an evangelical objective for pastoral care to the community.

Campbell (2002:252) indicates that no definition could adequately describe the "coat of many colours" of pastoral care. If pastoral care is a "coat of many colours" it will be difficult to offer a definitive, universally acceptable definition of pastoral care without identifying non-Western perspectives, particularly that of Africans. The next subsection will explore African perspectives on pastoral care.

3.3 Definition of Pastoral Care: An African Perspective

The dearth of literature on pastoral care practices in African-led Churches in the United Kingdom had been previously highlighted. The dearth of literature on pastoral care by non-Western authors on the subject in general was equally noted by Park (2005). Lartey's works on intercultural pastoral care are informed primarily by his African heritage but shaped by his education and life in Western countries especially in the UK (Lartey, 1993, 2003 and 2006). His significant contributions on the subject are well acknowledged (Ramsay, 2006:1365). This section will draw mainly from Lartey. Other literature on Christianity in Africa, Black Churches in the United Kingdom as well as African Americans in the United States, will also be explored to develop an understanding of African perspectives on the subject.

Lartey (2003:30/31) defines pastoral care that is intercultural in nature and scope as follows:

> pastoral care consists of helping activities, participated in by people who recognize a transcendent dimension to human life, which, by the use of verbal and non-verbal, direct or indirect, literal or symbolic modes of communication, aim at preventing, relieving or facilitating persons coping with, anxieties. Pastoral care seeks to foster people's growth as full human beings together with the development of ecologically and socio-politically holistic communities in which all persons may live humane lives.

Lartey identified five essential features of his definition of pastoral care that will shape understanding of pastoral care practices in an intercultural context. These features are briefly discussed below vis-a-vis African perspective:

3..3.1 Pastoral care is an expression of human concern through activities – Lartey argues that in pastoral care the latent, instinctive concern for the total well-being of others is expressed through a variety of helping activities. He noted that this "… all-encompassing passion that all people might live to the fullest of their potential… is expressed in the saying of Jesus recorded in John 10.10". He further noted that "this concern is expressed in various helping activities such as counselling, …"but so are *celebrating*, *commemorating, rejoicing,* and *reflecting,* as well as *mourning* or *being present with* people at different times of life*"(original italics).*

The implication of the above is that pastoral care is not limited to helping acts in time of crisis as generally identified in Western literature. Helping acts are offered in the African context by members of the community at ordinary day-to-day events including familial and communal rituals such as naming ceremonies, rites of passage, marriage, funerals and other celebrations. Lartey presupposes a latent "heartfelt desire for humanity to be truly and fully human". But

this attitude is not universal as illustrated by the priest and the Levite in the Parable of the Good Samaritan (Luke 10.25-37). These religious people ignored a victim of a violent robbery incident. Only the Samaritan displayed a heartfelt concern for the well-being of a fellow human being contrary to Lartey's assumption that such heartfelt desire for humanity is natural and universal.

3.3.2 Pastoral carers recognize transcendence

Lartey (2003:26) argues that people who participate in pastoral care recognize a transcendent dimension to life. "They recognize that there is mysteriousness about life which is not reducible to sociological, psychological, or physiological analyses and explanations, important though these may be." Lartey had elsewhere acknowledged that "religion, in the broad sense of systems of beliefs, symbols, moods and motivations as well as ritual, worship and cult, is clearly observable in and forms an essential part of African life and thought" (Lartey 1993: 5). He therefore concluded that intercultural pastoral carers should recognize transcendence and be prepared to examine the implications of transcendence for the particularities of daily human living (Lartey 2003:28). It is the awareness of the transcendence that distinguishes a Christian care giver from helping acts from other sources.

Lartey draws on the pervasive awareness of transcendence in an African society. There is no distinction between the secular and the religious in the life of an African as is usually the case in a Westerner. For example, Paris, a naturalised African-American of Canadian descent, acknowledges that religion permeates every dimension of African life resulting in a strong awareness of the involvement of transcendence in every human activity (Paris, 1995:27**).** This level of religious consciousness implies that transcendence is overtly brought into every

aspect of the caring activity. God will be recognised as the primary and the ultimate source of help as well as the main motivator of all helping acts, even the caring activities undertaken in secular disciplines and sources. The African perspective of pastoral care therefore does not make any distinction between sacred and secular dimensions. All helping acts are perceived as of God and from God; human beings are vehicles transmitting the caring acts of God.

3.3.3 Pastoral care entails multi-variate forms of communication

Without undervaluing the pre-eminent importance of verbal communication, Lartey highlighted that care givers must be aware of the increasing relevance and significance of non-verbal communication and other forms of communication in inter-cultural pastoral care. He emphasised the potential of indirect communications such as proverbs, drama, poetry, and other forms of imaginative literature as well as symbolic works of creative art and sculpture to convey or mediate pastoral care, directly or indirectly, in various cultures.

Lartey's observation has bearing on the means adopted for communicating pastoral care. For example, proverbs are used extensively in the Yoruba culture as means of offering non-directive pastoral guidance. This approach compares with the use of parables by Jesus Christ to guide his listeners to deeper spiritual truth. Drums and songs are also used to convey warnings and advice. Use of symbolic objects is not uncommon in some AICs, particularly, Prophetic Indigenous Pentecostal Churches (PIPC). The meaning given to a symbolic object however varies as it is subjective and contextual.

3.3.4 The motive is love

Lartey argues that whereas the unconditional, self-giving love of God in Jesus Christ is at the heart of the Christian gospel and the impelling force behind Christian action of pastoral care, Christians have no monopoly of loving action. He notes that "love is a social phenomenon. Not only does it compel us into relationship with others, it also enables us to see injustice and to want to do something about it" (2003:29).

The implication of Lartey's observation is that there is a strong awareness and commitment in some societies to act in ways that show concern for the well-being of the other person. How interrelatedness and interconnectedness influence behaviours and relationships in an African community setting is well documented.

> No virtue is more praised among Africans and African Americans than that of beneficence because it exemplifies the goal of community as it is internalized by individual persons and community leaders. That is to say, the individual's disposition is so shaped by the ultimate goal of community that he or she finds contentment in facilitating the well-being of others. For them, the good of others always assumes priority over their own good (Paris, 137).

This implies a reciprocal and communal commitment to pastoral care will exist in an African setting. Pastoral care will not be considered as an exclusive responsibility of a certain category of people within the community. Rather, there would be a high level of mutual responsibility to care for all people in the community.

3.3.5 Pastoral care aims at prevention and fostering

Lartey (2003:30) observed that pastoral care is given a "cliff-hanging or ambulance service image" in the West because of prevalent focus on relief of problems in pastoral care practice. He therefore proposed that "pastoral care also aims at preventing distress, where possible, by creative anticipation and sensitive, non-intrusive awareness-building" (pg.29). Thus the

educative aspect of pastoral care should be emphasised to foster and enable human growth, as well as promote the achievement of maximum potential of individuals and the community.

Lartey is inherently emphasising a proactive concern for the well-being of others that is inherent in many African communities. For example, a Yoruba proverb implies that if you do not prevent your neighbour from eating the wrong species of rat, his incessant cough at night would hinder you from having a good night's sleep. Thus proactive action to prevent a problem occurring is better than future care activity to remedy the problem.

Unlike Clebsch and Jaekle's, Lartey failed to identify the helping activities required for pastoral care in his definition. He defined pastoral care primarily in terms of its aim, providers, beneficiaries and modes of communication. Lartey therefore followed in the path of Clinebell, Pattison, Carr, Fowler and Burfield who defined pastoral care in terms of its aim. Lartey however highlighted the potential benefits of other modes of communication towards ministering helping acts. Non-verbal modes of communication are as significant as verbal communication in an African context; they are like pictures that convey deeper meaning than many words. However, the limitation of non-verbal modes of communication is that they are culture specific. The meanings they convey are not universally understood neither are they transferable from one culture to the other.

Another significant African perspective of pastoral care highlighted by Lartey is the emphasis on prevention. The Western perspective of pastoral care has its root in *"cura animarum"* meaning cure of souls. Pastoral care from that tradition emphasised relieving people's problems or restoring those who have erred back to the faith. The pastoral functions of

healing, guiding, sustaining and reconciling tend to be reactive, they focus more on the process of relieving problems rather than prevention. However, this concept of helping acts to prevent problems is not exclusively African. Pauline letters (1 Corinthians and Ephesians) used the metaphor of "body" to describe inter-relatedness and inter-dependence of members of the Church. It could be argued that Lartey is influenced in his thought by the perceived depth of inter-relatedness and interdependence in traditional African communal life. Individuals therefore have mutual and reciprocal concern for each other's well-being, and hence, every effort is made to warn of dangers so as to prevent problems.

Lartey further suggests that pastoral care should aim at people's growth as well as holistic development of communities. Many Western authors (e.g. Clinebell, Fowler and Pattison) have equally expressed growth as an important aim of pastoral care. However, unlike these authors, Lartey places more emphasis on mutual and corporate growth rather than individual growth. Lartey's approach to growth in pastoral care is probably derived from the African worldview of inter-relatedness, inter-connectedness and inter-dependence popularly referred to as "*Ubuntu"*. *Ubuntu* emanates from a South African proverb meaning "a person is a person through other persons". It is *"ubuntu"* that probably influenced Paris (1995:111) to conclude that

> …though difficult for Western minds to grasp, Africans have no conception of person apart from the community. This means more than the maintenance of a symbiotic relation between the individual and the community. Such implies a prior separate state. No such separation is possible in African thought. The two are related as opposite sides of the same coin. The one implies the other.

A similar worldview exists in other parts of Africa. For example, a popular Yoruba saying literally translates to "a rich person in the midst of many poor people is also a poor person".

This implies your personal success is measured by the success of others around you. Such a worldview that esteems communal success over individualism encourages collective actions towards communal development and mutual success.

The impact of socio-economic and political factors in pastoral care of people is brought to the fore by Lartey. The significance of these factors on African approach to pastoral care cannot be over-emphasised. The extra-religious activities of some AICs in Diaspora have been discussed in the previous chapter. These extra-religious activities confirm Lartey's (2003:30) definition of pastoral care as "…preventing, relieving, or facilitating persons coping with anxieties … to foster people's growth as full human beings …" Thus pastoral care from an African perspective seeks to minimise factors that would cause potential risks to immediate well-being and long-term prosperity.

Lartey further extends his perception of pastoral care for the community to include growth in ecological harmony. Lartey's understanding in this respect is controversial; it is different from that espoused by Clinebell as deepening one's relationship with nature and the biosphere (Clinebell, 1984:31). In his earlier work, Lartey (1993:6) argued that "among many Africans the view is that harmony must prevail between God; the deities, ancestors, the present human community and Mother Earth, for peace, prosperity and the good life to be realized". While it is true that this view is still strongly held in some African societies, Lartey discounted the growing impact of the Christian faith among young people, especially among evangelicals. Many Christians who were products of post-independence evangelical revivals in universities are passionately opposed to this traditional African worldview of the cosmos. They are strongly opposed to the syncretic practices of their parents. They do not accept veneration of

ancestral spirits at rites of passage that directly involve them, for example, their wedding ceremonies and the naming ceremonies of their children. It follows that Lartey's view of ecological harmony is no longer popular especially among younger Christians particularly the evangelicals and Pentecostals that now constitute the majority of Christians in Africa. Mucherera (2001:87) has also argued that urbanisation and Westernisation could be used to explain why urban upper middle class Africans shun their traditional cultural and religious way of life.

3.4 Summary and Synthesis of Pastoral Care Definitions

A summary of key features presented in definitions of pastoral care proposed by various authors is shown in Table 3.1 below. These diverse perspectives of pastoral care are compared with an African perspective presented by Lartey. Pattison (2000: 6) argued that the multifaceted nature of pastoral care as it is practised makes it difficult to accommodate all practical pastoral activities under the general heading of pastoral care.

Most of the definitions reviewed above have deliberately excluded pastoral counselling. Suffice to say that O'Connor (2003) after an extensive analysis of major historical and contemporary authors on pastoral care and counselling concluded that the two subjects are basically the same. He noted that "there had been no distinction for the first 1900 years of Christianity until difference began to appear in the twentieth century" (3). He therefore asserted the "difference is more based on emphasis … and there is more common ground between the two than difference. More and more writers mention the phrase pastoral care and counselling together underlining the similarities" (14).

Table 3.1: Features of Pastoral Care Definitions: Western and African Authors Compared

	Clebsch & Jaekle	Hunter	Clinebell	Fowler	Campbell	Deeks	Pattison	Carr	Burfield	Lartey
Functions										
Healing	✓		✓		✓	✓	✓	✓	✓	✓
Sustaining	✓		✓		✓	✓	✓	✓	✓	✓
Guiding	✓		✓		✓	✓	✓	✓	✓	✓
Reconciling	✓		✓		✓	✓	✓	✓	✓	✓
Nurturing			✓		✓	✓	✓	✓	✓	✓
Liberating										✓
Empowering										✓
Beneficiaries										
Individuals	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Family		✓	✓	✓	✓	✓	✓	✓		
Communities		✓	✓	✓	✓			✓	✓	✓
Providers										
Approved Lay	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Ordained	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Community		✓	✓	✓	✓	✓	✓		✓	✓
Aim										
Relief of problem	✓		✓		✓					✓
Elimination of sin & sorrow								✓		
Holistic Growth			✓							✓
Improving well-being		✓	✓							✓
Spiritual Maturity			✓	✓	✓	✓	✓		✓	
Promoting peace						✓		✓		
Social justice						✓		✓		
Vocation				✓					✓	
Mission									✓	

The definitions presented by various authors have reflected their individual persuasion of the essential characteristics of pastoral care. Some have followed Pattison's assertion that any definition of "… pastoral care needs to be variegated, flexible and able to respond at different levels of existence according to human need" (Pattison 2000:15). Given the variegated nature of pastoral care functions in particular, many authors decided to play it safe, they avoided identifying pastoral care functions and other key features of pastoral care in their definitions; pastoral care is defined only by its primary aim(s). The definitions provided by Fowler and

Hunter fit into this description. The limitation of this approach however is it provides little or no means of identifying or measuring the operation of pastoral care activity until the activity is completed. This approach allows for flexibility but limits comparison of one definition with another. However, it could be argued that this is in line with Pattison's observation that "pastoral care should have a chameleon-like character so that it can be related to particular human needs at different times and in different places" (Pattison 2000: 17/18).

The definition of pastoral care by Clebsch and Jaekle is a good prototype. Despite its shortcomings, it identifies the aim of pastoral care, the providers, the beneficiaries and more importantly the pastoral care functions. No wonder therefore it is described by Pattison (2000:11) and Lartey (2003:21) as the standard definition. Authors such as Clinebell, Pattison, Carr, Campbell and Lartey failed to include pastoral care functions in their definitions, but they identified and discussed these functions in other sections of their discourse on pastoral care. Lartey described two other pastoral functions: liberating and empowering. These are not usually mentioned by other Western authors as pastoral care functions. Notwithstanding, there is a good consensus among authors on pastoral care functions, beneficiaries and providers. But there is a wide variation in what authors perceive as the aim(s) of pastoral care. The next section will discuss in greater detail the aim of pastoral care and other key features of pastoral care: pastoral care functions, beneficiaries, providers. The perspectives of Western authors on the subjects will be compared with that of Africans.

3.5 Pastoral Care Functions

The pervasive influence of Clebsch and Jaekle's definition of pastoral care has been highlighted in the foregoing. There is a consensus among many authors on key pastoral care functions initially identified by Clebsch and Jaekle: healing, sustaining, guiding and reconciling. The following section will compare Western and African authors' understanding of pastoral care functions starting from these functions. Other pastoral care functions that have emerged from other authors: nurturing, liberating and empowering will also be discussed.

3.5.1 Healing

The classic understanding of healing is restoration of a suffering person to wholeness in body and mind comprising physical, emotional and mental well-being. This view is espoused by Parsons (2002:147) while Graham (2005:497) extended wholeness to include spiritual aliveness. Jacobs (1988) and Fowler (1987) have equally endorsed pastoral care as a means of spiritual development. Clebsch and Jaekle (pg. 8) however described healing as "a pastoral function that helps a debilitated person to be restored to a state of wholeness, on the assumption that this restoration achieves also a new level of spiritual insight and welfare". They further noted that

> the wholeness which pastoral healing seeks to achieve is, therefore, not simple restoration of circumstances that prevailed before impairment began. Rather, when mending or restoration takes place under Christian pastoral care, it is hoped that the troubled person will become integrated on a higher spiritual level than he has previously experienced.

Healing according to Clebsch and Jaekle goes beyond restoring a suffering person to wholeness physically, mentally or emotionally, it should draw the restored person to a higher

level of spiritual experience. This perspective of healing is modelled after the healing practiced by Jesus. In many cases, the recipient of miraculous healing or their relation developed a deeper relationship with Jesus. A notable example is the healing of the man blind from birth. He consequently believed and worshipped Jesus as Lord (John 9.38). Thus healing embraces the wholeness of a person and equally promotes salvation and peace with God.

Clebsch and Jaekle identified instrumentalities and methods of pastoral healing that were dominant at certain historical epochs. They include: anointing with oil or unction, contact with relics of saints or items purported to be connected with Mary or Jesus; healing ministry of charismatic persons, exorcism and magico-medicine. The latter was popular in the early and medieval era; it involved one or a combination of herbal medicine concoctions, incantations and ritualistic acts. However, the magico-medicine healing approach was replaced by sacramental practices introduced by Early Church Fathers such as Tertullian. Healing is not limited therefore to miraculous healing through prayers or the gift of healing in the power of the Holy Spirit that characterised the ministry of Jesus, the Apostles as well as many other Christians through the ages.

Graham (2005:500) classified pastoral healing methods as spiritual-charismatic-sacramental healing and pastoral counselling and pastoral psychotherapy. Advancements in science in the West since the Renaissance have reduced the perceived value of traditional Christian healing methods that fall within the spiritual-charismatic-sacramental healing. They are discounted in favour of scientific medical healing approaches that accentuate only the physical dimension of the human body. Modern healing approaches outside traditional Christian methods, especially through non-clerical professionals such as medical practitioners, have become

widely accepted and these methods are the norm especially in Western societies. In similar vein, developments in psychology and psychotherapy evolved in the 19th century to address issues of the human mind, leading to popular, secular psychological-social therapeutic healing approaches. These paved the way for pastoral healing - pastoral counselling and pastoral psychotherapy. Modern and post-modern Western pastoral healing approaches have therefore generally considered the human body and mind separately with little or no recognition of the spiritual dimension or the involvement of the supernatural in human well-being. The limitations of the Western approach to healing that encouraged a spilt between secular and spiritual have been acknowledged (Graham, 2005:500).

There is a consensus among African authors that the traditional African world view highlights the involvement and a dependency on the transcendent in all human endeavours for survival and well-being (Mwaura, 1994, 67; Masamba ma Mpolo, 1994, 15; Berinyuu, 1988, 19; Lartey, 2003, 26; Chike, 2007: 47). Ill-health or misfortune is therefore perceived to be caused by malevolent forces or a consequence of personal or corporate transgression against societal norms, laws or expectations of the deity. Africans do not have the dichotomy of spiritual and secular that exists in the Western society. Religion is interwoven with physical, psychological, mental, social and cultural realities. For example, the motto of the Lagos University Teaching Hospital, a premier medical centre in Nigeria, West Africa is: "We care, God heals". Thus one could agree with the observation of Masamba ma Mpolo (1994:16, 17) that neither Christianisation, colonization, western medical or therapeutic systems has completely eradicated traditional African spirituality and world view. Traces of African spirituality and religious practices persist in Christian worship experiences, funeral practices, family organisations and health systems among Africans in Diaspora around the world. It

could be argued therefore that an African approach to pastoral healing will be biased towards biblical views of healing that emphasise that God is the source of all good things, including good health.

Lartey (2003:62/63) acknowledges that in African primal thinking, as in Christian thought, God is both transcendent and immanent; the task of healing, in pastoral terms, involves recognition and a facilitation of the activity of the transcendent in the midst of life. Lartey opines that healing is often thought about in terms of miracles implying a supernatural or divine intervention through healers who are agents of this force. It follows therefore that healing in an African pastoral care perspective will emphasise a holistic approach that interconnects the body, mind and soul, that is, physical, psychological and spiritual dimensions. Berinyuu (1988:19) also noted that, "despite the abuse, misuse, and underuse of religion in interpreting and helping a person in sickness, the religious dimension is vital for an African understanding of a person and should consequently be given serious attention in health, … and more importantly in treatment of illness." Chike (2007:34, 114) equally observed that AIC preachers in Britain, like their counterparts in Africa, stress supernatural healing practices that emphasise that Jesus as a Great Healer and Conqueror gives victory over diseases and poverty. Thus the preferred pastoral healing approach in the African perspective will be what Graham (2005:500) describes as the spiritual-charismatic-sacramental approach. Pastoral counselling and pastoral psychotherapy approaches may not be perceived by AICs as being sufficiently potent to demonstrate the African understanding of an almighty God who is the healer.

AICs' perspective of pastoral healing is informed by biblical interpretations of healing activities in the Old and New Testaments. Exodus 15.26 is a passage that is much quoted in teachings about healing as well as pastoral healing situations in the author's limited experience as a member of AICs between 1975 and 1990. It is strongly held by many leaders in the AICs that the healing miracles of Jesus are examples to be followed; it is further argued that the Great Commission of the apostles including healing the sick and casting out of demons (Mark 16.15-18) is a charge for all believers. The holistic perspective of AICs is further reinforced by 3 John 2 that promotes spiritual and physical well-being. What is apparent is the fact that African primal understanding of good health and healing coincides with traditional Judeo-Christian perspectives on the same and is closely followed by AICs.

3.5.2 Sustaining

Clebsch and Jaekle (1994:8) describe sustaining as "helping a hurting person to endure and to transcend a circumstance in which restoration to his former condition or recuperation from his malady is either impossible or so remote as to seem improbable". Wright (1982:28) noted that "to sustain another person is to stay with someone whose illness or grief or anxiety is apparently permanent, so that they may be helped to bear their particular burden, and in the bearing, achieve a measure of personal growth". In the same vein, Aden (2005:193) describes comfort/sustaining as "to console and strengthen; to stand alongside to lend support and encouragement when the situation cannot be changed, at least not immediately; to carry on a ministry of sustenance as long as circumstances preclude healing." The sustaining function of pastoral care therefore provides comfort, support and encouragement to individuals and the church community in the face of adversity. Its aim is to uphold, strengthen and inspire the hurting, thus promoting endurance and spiritual growth, when healing is improbable or loss

cannot be redeemed. Sustaining provides support and coping mechanism to help the afflicted maintain their emotional and spiritual well-being in times of loss so as to overcome their adversity, grow in faith and maturity.

Clebsch and Jaekle (1994:43) identified four hierarchical stages of sustaining: preservation, consolation, consolidation and redemption. These stages have remained virtually the same especially in situations of irreparable loss. Preservation, the first task of sustaining is, "holding the line against other threats or stop further loss or retreat" (pg. 44). Preservation aims to prevent further regression of emotional and spiritual well-being resulting from an overwhelming feeling of loss or misery. Consolation, the second task in pastoral sustaining, is "helping to relieve a disconsolate person from misery, even while acknowledging that the damaging or robbing experience that initiated disconsolation remains irreparable in and of itself" (pg. 47). Consolation aims to bring support, comfort and encouragement to enable the afflicted draw inner and spiritual strength to ameliorate the feeling of misery initiated by loss. Clebsch and Jaekle further described consolidation as the third mode of sustaining ministry that "helps the troubled person select out of a seeming totality of woe some foundations for reconstruction for life". Consolidation is supporting the afflicted to face up to reality, embrace the loss and start the process of rebuilding his or her life again. Redemption is described as the final act of sustaining that "helps a deprived person, who has embraced his (her) loss and regrouped his (her) remaining resources, begin to build an on-going life that once more pursues its fulfilment and destiny on a new basis" (pg. 48). Redemption brings closure to the regressive process initiated by irreparable loss to embrace the loss, recover a positive approach to life that works towards personal fulfilment and spiritual growth.

Aden has argued that the fourfold process of the ministry of sustaining described by Clebsch and Jaekle is similar to the modern day, three-step methodology of crisis counselling, intended to support, console and admonish individuals experiencing traumatic situations that cannot be changed immediately (Aden, 2005:194). It is called "the ABC method of intervention", ABC being an acronym for psychological terms of Achieving, Boiling, and Coping. The first step of "*Achieving*" (italics mine) is similar to preservation. It aims at establishing physical contact and personal relationship with the person in crisis to promote trust and convey genuine care and support. In the second stage called "*Boiling*", similar to consolation, the practitioner develops "a deep and accurate understanding of the person's situation and tries to help him or her clarify the exact source and nature of the crisis" (pg. 194). The third stage of ABC – *"Coping"*,

> is a conflation of Clebsch's and Jaekle's consolidation and redemption". It involves the establishment of a realistic plan of action, based on an inventory of the individual's internal and external resources, and represents a definite attempt to put that plan into effect as a move beyond the crisis into a new way of life (pg. 194).

The above two approaches of sustaining from Western perspectives wrongly assume that the person in crisis has to negotiate defined hierarchical stages with the support of qualified individuals usually in private one-to-one sessions. These two approaches assume that only experienced or competent practitioners could provide the pastoral care function of sustaining. These approaches therefore discount the contributions of ordinary lay people: relations, friends and fellow church members, who provide loving support, comfort and encouragement in time of crisis. Thus Western approaches overlook the fundamental fact that the ministry of sustaining is in essence "bearing one another's burden" (Gal. 6.2); all Christians are encouraged to engage in practical actions to help fellow believers and non-believers (Gal.6.10). Both clergy and lay persons are therefore motivated by the love of Christ and

sincere commitment to the scriptures to provide support, comfort and encouragement to believers as well as non-believers in time of crisis.

Lartey (1997:38) acknowledges that to be sustained is to recognise and accept that a situation is not going to get better and "to find strength and support, from within and without, to cope adequately with what cannot be changed". Whereas pastoral care in Western context emphasises individualised support by clergy, trained lay members and psychologists and allied professionals, the additional support mechanism that exists within an African community, especially through the extended family system is well acknowledged in the literature. Masamba ma Mpolo (2005:12) asserts that the church takes into account the dynamisms of the extended family system in helping persons and families understand the impact of change. Stone (1996:210), an American theologian, observed on his visit to South Africa that "the extended family (which often includes distant relatives and friends) is the primary social unit in the black African community, providing most of the sustenance and social services that Westerners have come to expect from counsellors, ministers, social workers, …." Whereas the responsibility of the pastoral task of sustaining a troubled person is considered as primarily the responsibility of the minister and members of the church community in the Western context, the extended family is more involved in this process in the African community.

It could be further argued that the sustaining function in the African context will not follow the hierarchal fourfold stages of traditional ministry of sustaining suggested by Clebsch and Jaekle or the three-fold stages of the "ABC of intervention" in crisis counselling. The primary aim of sustaining in the African context is usually to bring an early redemption to the person

in crisis. The person is surrounded by family and friends who freely offer guidance and undertake a variety of tasks to minimise discomfort and facilitate early redemption of the afflicted person. It could be said that, given the nature of the sustaining process in an African context there is little or no consideration for the hierarchical process of sustaining described in the Western literature. Thus the various stages of sustaining could be negotiated simultaneously and in fact unconsciously without any consideration for the due process as described by Clebsch and Jaekle.

It was noted in the preceding chapter that members of AICs in Europe act as extended-family members for one another. Older men stand in as fathers to give away brides at weddings. A bereaved member receives extensive support from other members of the congregation that far exceeds the sympathy cards and occasional condolence visits from other members that are usually the case in a Western Church context. Thus, pastoral visits in time of bereavement in the African context are not limited to those undertaken by clergy or representatives of the church. Everyone in the congregation is morally obliged to visit the bereaved as soon as it is practicable. They will come as individuals or in groups to share words from the scripture, sing hymns and songs to comfort and encourage the afflicted and one another. They will also undertake essential practical actions towards the funeral on behalf of the bereaved including raising funds towards funeral expenses. It is not unusual that members of the congregation will have a rota to ensure regular visits to the afflicted are maintained until there are signs that he/she could cope on his/her own. Thus support is provided until there is evidence of redemption. The sustaining function in an African context seems to be undertaken by the entire community unlike the tendency in the Western context towards individualistic support by professionals.

The researcher lost his father-in-law in 1995 while a member of a predominantly white middle-class CofE congregation. It was very disheartening that the clergy as well as members of the congregation including the fellowship group that he and his wife belonged to and hosted in their house paid little attention to this incident. This personal experience highlighted a major cultural difference that exists in Western Christians' approach to pastoral care of fellow believers, especially the sustaining function. Other African friends have equally expressed their disappointment at the level of concern for their welfare in historic mission churches they attend. Anecdotal evidence indicates that the level of communal support that members of AICs provide to sustain and comfort one another in time of need reflects a deeper commitment to the injunction of Paul in Gal. 6.2. An empirical study is therefore necessary to identify the extent to which AICs are influenced by the communal life of their African culture in the delivery of pastoral care in a Western cultural context that promotes individualism.

3.5.3 Guiding

Clebsch and Jaekle (1994:9) define the guiding function as "assisting perplexed persons to make confident choices between alternative courses of thought and action, when such choices are viewed as affecting the present and future state of the soul". Pastoral guidance is also described by Mitchell (2005:486) as "the act of helping a person or persons find their way through an unfamiliar, confusing, or difficult situation, often in which some kind of decision making or action is involved". The aim of pastoral guidance therefore is to provide help and support in making decisions to resolve or prevent problems. It is a helping act to facilitate spiritual formation and growth. Guidance in the Old Testament involved priests giving specific direction on the course of action required to do the will of God based mainly on the

Laws and occasional direct inspiration of the Holy Spirit. In the same vein, early Christian believers prayed and depended on the guidance of the Holy Spirit to make critical decisions.

Clebsch and Jaekle (1994:50) described different forms of pastoral guiding ranging from advice giving to listening. Advice giving is described as "a supportive and helpful ministry when the thing most needed is the superior point of view of the counsellor, or the knowledge and wisdom outside both the helper and the one helped which the counsellor is able to shape specifically for the counselee's use" (pg. 50). Advice-giving is also described as inductive guidance because it seeks to lead a counselee toward established guidelines, whereby he or she can reach a life decision (Mendenhall, 2005:10).

Clebsch and Jaekle (1994:51) noted devil-craft was "an aspect of pastoral guidance held to be exceedingly important from the fourteenth through the seventeenth century in both Catholic and Protestant traditions". It is based on the Christian worldview that believers are locked in a spiritual warfare with Satan and demons that actively operate to frustrate the spiritual well-being and growth of Christians. Christians therefore follow the approach adopted by Jesus to reject Satan's temptations by using quotes from scriptures to resist the devil. Devil-craft therefore is "fighting the devil …by following the Bible as the source of wisdom for use in decisions of great perplexity" (Clebsch and Jaekle:53).

Listening is guiding which emphasises listening reflectively to deduce what the advice-seeker is attempting to say. It is holding back from giving advice to allow the advice-seeker to freely express their innermost feelings. Clebsch and Jaekle (54) noted that

> listening may help the ministry of guidance by reflecting back to the troubled person the inner meaning of what he is saying, in order that he may hear clearly

> his own thoughts when they are hidden from him, or confused or equivocal. This kind of guiding develops insights in the belief that self-understanding will provide one of the essential keys both to the solution of the counselee's difficulties and to his spiritual growth.

Such listening is the precursor of modern psychological counselling approaches that also emphasise listening reflectively so as to bring out repressed inner feelings and thoughts of the counselee. Modern pastoral guidance in the Western context has generally embraced contemporary pastoral counselling practices that emphasize use of psychological theory and psychotherapy techniques.

A modern approach to devil-craft is pastoral guiding or what is generally described as bible-based counselling. It is using scriptures to guide a specific decision or line of action. The counsellor uses scriptures as an a priori and authoritative set of values and belief criteria that would be applied to the specific situation of the counselee. The counselee is allowed to reach a decision on his or her own accord based on the set of scriptural values presented. Such non-directive counselling approach encourages counselees to have ownership of the decision and hence, commitment to the line of action necessary to implement the decision. The danger of this form of counselling is emphasised by Johnson and Van Vonderen (1991:81). They warn that counsellors and spiritual leaders could misuse the scripture leading to the abuse of a counselee. However, the situation of abuse is minimised as the counsellor is not directive and if he or she does not exert any pressure on the counselee to follow a particular decision.

Wright (1982:31) has equally stressed non-directive guidance to ensure that the person receiving pastoral guidance has ownership of the decision made. This is because growth is the ability to make choices and be committed to them even at a cost to oneself. He concluded that

any guidance that takes away decision making from another person will preclude growth. Wright's view of pastoral guidance challenges the traditional approach that expects pastoral guidance to be very directive. His view is influenced by the contemporary pastoral counselling approach that advocates a value-free therapeutic approach. The model of pastoral care and counselling proposed by Clinebell (1984) is based on this approach.

Another form of guidance that could be referred to as bible-based counselling is described as "nouthetic counselling" (Mitchell, 2005:487). The counsellor is very directive in this counselling approach. This mode of counselling assumes "that the well-trained, thoughtful, prayerful pastor knows what a parishioner should do, and that it is the pastor's obligation to announce that course of action to the help-seeker and, if need be, to insist upon it." (Mitchell, 2005:487). Mitchell further noted that the noutheutic approach gives an unusual amount of authority to the pastor and it is reminiscent of the early periods of Christian history.

The aim of any guiding approach should be the spiritual advancement of the counselee. Nouthetic counselling results in "this is what is good for you", "top-down", decision that does not encourage the growth of the counselee as any guidance that takes away decision making from another person will preclude growth. In addition, the balance of power in the nouthetic approach is to the advantage of the pastor. The scriptures could be abused and misused to serve the agenda of the pastor rather than the best interest of the counselee. The nouthetic approach therefore gives room for a manipulative, self-seeking pastor to take advantage of the counselee resulting in spiritual abuse of the counselee.

Lartey's perspective on guiding seems to focus on non-directive counselling. He posits that guiding is "enabling people, through faith and love, to draw out that which lies within them". He asserts that guiding is leading people to the threshold of their mind, the position of guide in the process varies from culture to culture. He also acknowledges that enabling people to make appropriate choices might involve sharing information and offering of ideas and views to expand awareness and a clarifying of personhood.

In African culture family members, especially elders, play a significant role in advice-giving. Religious leaders, particularly priests, also provide guidance. Issues of life that people usually need guidance for are related to family and marital problems, choice of life partner or career and in circumstances of ethical dilemma. In lieu of family members, members of AICs will turn to their pastors and other religious leaders for pastoral guidance on spiritual and ethical issues.

Mitchell (2005:486) has noted that the pastoral care activity of guidance may be the least studied in the West though it might be one of the principal activities undertaken. The subject of pastoral guidance as practiced in AICs has received little or no attention and this subject would benefit from empirical investigation. It is however hypothesised that given the traditional regard Africans have for spiritual leaders, members in AICs will have a high level of interaction and dependency on their religious leaders for pastoral guidance.

3.5.4 Reconciling

According to Clebsch and Jaekle (1994:9), reconciling "seeks to re-establish broken relationships between man and fellow man and between man and God". They identified

forgiveness and discipline as the modes used historically to enable persons to gain deeper relationships with God and neighbour. Redfern (2002:301) however noted that there has been an emphasis more recently on being reconciled with one's true self as integral to the process. This view is echoed by Wright (1982:37) who notes that reconciliation is the process of self-acceptance. These views illustrate the growing impact of psychotherapy on Western pastoral care practices. Redfern (2002:301) however warned of the danger inherent in allowing pastoral care in the Western culture to be dominated by therapeutic practice. It will result in exalting reconciling with one's self at the expense of the prior need for reconciliation with God and with creation. Reconciliation in the Christian context emphasises in particular reconciliation with God. Healing is also strongly associated with reconciliation with God and others and forgiveness for past wrongs and hurts. (Parsons:148).

The process towards wholeness includes the discipline of repentance from sin in order to receive forgiveness through Jesus Christ (Luke 24.46-47). Thus repentance and faith in the atoning work of Jesus Christ are requirements for reconciliation with God (2 Cor. 5.19). However, it should be emphasised that reconciliation is not complete without reconciliation with neighbour and oneself. Jesus required reconciliation with neighbour as a precondition for receiving forgiveness from God (Matt. 6.14-15) or presenting offering to God (Matt. 5.23-24).

Lartey's view of reconciling emphasises promoting harmony between estranged people that may range from individuals through small groups to nations. He further noted that it is diversity and difference of view that makes harmony possible. The pastoral function of reconciling therefore involves active and creative search to bring people together in ways that are respectful of their differences. Lartey's view of reconciling is influenced once again by his

African heritage. Paris (1995:149) noted that Africans have cultivated the virtue of forgiveness in the interest of the highest goal, the community. He observed that because of the high moral value Africans place on the community, the virtue of forgiveness is perceived as essential for the on-going life of the community. Africans therefore avoid harbouring long term resentment against anybody. "They instead resolve the problems as quickly as possible so as not to be exposed to the spiritual imbalance for too long a time" (150). Paris is therefore positing that reconciliation between individuals in the community, is the means of maintaining the spiritual balance required for the well-being of individuals in general and the community at large.

It is posited that the African approach of reconciling parties will promote harmony between peoples as well as a spiritual balance. Thus reconciling from an African perspective will be in line with the teaching of Jesus on the subject (Matt. 5.23-24)

3.5.5 Nurturing

The four tasks of pastoral care: healing, sustaining, guiding and reconciling in the definition of Clebsch and Jaekle are largely helping acts to deal with problems of individuals and communities. They could be described as mainly maintenance functions. Burfield (1995) noted that one of the deficiencies of problem-centred definitions derived from Clebsch and Jaekle is lack of focus on the nurturing aspects of pastoral care (Burfield:152). Pattison (2000:17) also acknowledged that nurturing was largely ignored in North America under the aegis of problem-centred pastoral counselling.

Clinebell (1994:43) added nurturing to the four tasks of pastoral care introduced by Clebsch and Jaekle. He argued that although nurturing overlaps and intertwines with the other four functions it is also a distinct and crucial pastoral function as "the aim of nurturing is to enable people to develop their God-given potentialities, throughout the life journey with all its valleys, peaks, and plateaus". It embodies education and counselling. Fowler (1987:21) defines pastoral care as consisting of "all the ways a community of faith, under pastoral leadership, intentionally sponsors the awakening, shaping, rectifying, healing, and ongoing growth in vocation of Christian persons under the pressure and power of the in-breaking kingdom of God". Although the word nurturing does not appear in this definition, it is implied in the phrase "on-going growth". Fowler (22) further asserted that the role of the pastor is to "call forth and help form skills and capacities in their members which strengthen the congregation as an ecology of care and as a spawning ground of vocation". The way Fowler (113) sees pastoral care as the formation of the congregation as an ecology of care is similar to Burfield's view on the role of the nurturing task of pastoral care. Burfield (1995:164) argued that "pastoral care aimed at nurturing acts firstly, in a preventative way to circumvent or ameliorate the effect of crises. Secondly, it produces mature Christians who can minister to others".

It could be concluded therefore that the nurturing task of pastoral care is aimed at promoting Christian growth and maturity. This task is fulfilling the goal of Paul's ministry described in Col. 1.28 as "to present every man perfect in Christ". It uses teaching and mentoring to promote spiritual formation. It is in essence to develop the positive, preventive and growth aspects of pastoral care.

Lartey's position on nurturing is influenced by Clinebell who describes nurturing as the process that enables "growth-counselling". Growth-counselling aims at facilitating the maximum development of a person's potentialities at each life stage while also offering opportunities to the person to use his or her full potentialities to contribute to the growth of others as well as to the development of the society. The caring act of nurturing is to facilitate growth through the life – stages. It provides comfort in times of crisis but also through affirmation, grace and love encourages openness and honesty to confront those aspects of reality that are being ignored or denied. The carer's nurturing act also provides the challenge required "to leave past attitudes and limitations behind and to embrace new, potentially threatening possibilities" (Lartey, 2003:66).

The caring act of nurturing as envisaged by Lartey is more or less a communal responsibility in the African context. Paris rightly observed that

> …because the person is an essential part of family and the larger community, each significant event in the individual's life is at one and the same time an important occasion in the life of the whole community. … Though difficult for Western minds to grasp, Africans have no conception of person apart from the community. This means more than the maintenance of a symbiotic relation between the individual and the community. Such implies a prior separate state. No such separation is possible in African thought. The two are related as opposite sides of the same coin. The one implies the other. … Clearly, the communal evaluative process that begins at birth continues throughout life because the community has more than a casual interest in the destiny of all its members. In fact, the destiny of each person affects the well-being of the whole community for better for worse. … The community is teacher, parent, guardian, advocate legislator of all (pgs. 110-112).

There is therefore a communal interest in the nurturing of every member of the community to enable each member to maximise their life potential and hence their contributions to the benefit of the community at large.

The researcher's limited experience in some AICs indicates that nurturing in some AICs focusses on equipping members for service in their respective congregations. Such approach to nurturing might give a sense of maturing without achieving Paul's ministry goal described in Col. 1.28 as "to present every man perfect in Christ". Redfern (2002: 237) also noted that nurturing, as practised in some instances, could "promote a sense of journeying in the Christian life without necessarily providing the challenge to conversion, i.e., the transformation that changes lives and challenges the more harmonious negotiation with the world that nurture generally presupposes". Notwithstanding, the nurturing programme available in these congregations could still serve another objective of nurturing suggested by Burfield (1995:164) which is to produce mature Christians who can minister to others" (pg. 164). In addition, given that the nurturing programmes in place in some AICs motivate progression in the workers' hierarchy structure, the pastors of these congregations could inevitably achieve a cardinal aspect of Fowler's job description of pastors which is to strengthen the congregation as an ecology of care and as a spawning ground of vocation.

3.5.6 Liberating

Lartey (2003) included liberating and empowering as key tasks of pastoral care. The term 'liberating' brings to mind 'liberating forces' that engaged in military struggles for the political independence of African states from European colonialists. Lartey described liberating as

> …the intricate and delicate process of raising awareness about the sources and causes of oppression and domination in society. This entails the critical and analytic examining of both personal and structured sources, causes, and developments in the establishment of current situations of inequality. In addition to awareness raising, there is the important task of considering options available for change. There is then the need for choice and action… (Lartey, 2003:67).

The pastoral care function of liberating is about freeing individuals and communities from repression by the dominant groups in the society. Lartey (2003:67) noted that dominant groups may use overt and covert forms such as threat, coercion, intimidation, marginalization and trivialisation to suppress other groups. He therefore suggested that "pastoral practitioners are …to be involved in social and cultural action for personal and communal liberation".

Marginalised groups in multi-cultural settings, especially new immigrants, experience overt and covert forms of suppression resulting in social, psychological and mental bondage that undermine their freedom of expression and limit opportunities to maximise their full potential. Liberating in pastoral care aims at practical actions to challenge any form of domination and exploitation. Such practical actions will include raising awareness of the plights of the oppressed groups, promoting structural changes to eliminate oppression as well as providing psychological and therapeutic support to facilitate healing and growth.

The pastoral task of liberating is rooted in Jesus' mission manifesto of Luke 4. 18-19 that influenced liberation theology. It is implied by Wimberly (2005:93) who noted that caring includes addressing political and socio-economic factors and political structures that impede the well-being of persons and communities. Liberating function of pastoral care is also acknowledged by Pattison (2000:11). He noted that Bishops Desmond Tutu and Oscar Romero described their overtly political actions to resist oppressive regimes as appropriate pastoral care of their churches. Black Churches and AICs create opportunities for their members to express themselves freely in worship as part of their pastoral care function of liberating. Biblical hermeneutics is applied to challenge social and political circumstances and galvanise practical actions to liberate and improve the total well-being of their members.

3.5.7 Empowering

Empowering according to Lartey (2003:68) is

> the process of re-valuing self and personal characteristics together with finding and using available resources outside oneself, in such a way as to enable and motivate persons and groups to think and act in ways that will result in greater freedom and participation in the life of the societies of which they are part.

Empowering is usually a communal effort that involves people in the community working together to overcome poverty, marginalisation, polarisation and social exclusion to the end of improving their general well-being. Forms of empowering according to Lartey (2003:68) will include

> working together with people to restore community spirit, making government more responsive to people's needs, encouraging groups based on one or other identity issue, political education and consciousness-raising, and organising user or service groups and encouraging groups to develop their own alternative economic power base.

The foundation of the pastoral function of empowering was crystallised in the apostolic era when Christians constituted a small minority group in the mainstream Jewish community. Luke in Acts 2.42-47 describes how the earliest Christians shared things in common to alleviate poverty in their community. Deacons were appointed to oversee this pastoral care function to ensure that the minority ethnic groups within the predominately Jewish Christian community were not marginalised. It could be argued, without discounting the role of the Holy Spirit, that this initiative of the early church to effective empower all its members attracted more new members and facilitated the growth of the early church. When Christians in Judea were afflicted by famine, Apostle Paul in 2 Corinthians 8 and 9 encouraged Gentile churches to give generously to support their brethren in need. Paul further emphasised in 2 Corinthians 8.13,14 that the purpose of their donations is to empower every member in the community and promote equality. The various activities AICs in Diaspora undertake to

empower their members highlighted in Chapter 2 include training, financial support, counselling and patrons of business initiatives.

In summary, the pastoral tasks of liberating and empowering are complementary functions towards holistic pastoral care. They extend pastoral care to include socio-economic and political issues that impinge on the total well-being of individuals or communities. They complement other pastoral tasks of healing, sustaining, guiding and reconciling to promote holistic well-being of individuals and communities. They confront and remove factors that limit individuals and communities from maximising their potentialities, they therefore support the nurturing described above.

It is implicit that Africans in the UK, like other minority-ethnic groups in Europe, are marginalised. Many new African immigrants to a Western environment tend to find their new environment initially challenging, they do experience some form of emotional and mental bondage that could be severely inhibiting. The situation is accentuated if the immigrant is undocumented, that is lacks appropriate resident status. In addition, immigrants and minority ethnic people are often marginalised by the indigenous population or the dominant ethnic group in multi-cultural settings. Opportunities for growth to maximise their potential individually and corporately will be limited by various institutional factors that constitute direct and indirect barriers to progress and self-actualisation. It has been argued in Chapter 2 that Black Churches, especially AICs in Diaspora, provide appropriate support mechanisms to enable their members negotiate especially institutional barriers which they experience as new immigrants. They also provide information, train, financial and other forms of support essential to individual and communal survival in an hostile environment. It is posited

therefore that pastoral care in AICs in the UK will focus to a large extent on liberating and empowering activities towards enabling their congregants maximise their potential in the new host environment.

3.6 Aims of Pastoral Care

Definitions of pastoral care derived from Clebsch and Jaekle tend to emphasise relief of problems. Pattison's definition of pastoral care opines that the aim of pastoral care is elimination of sin and sorrow and the presentation of all people perfect in Christ to God (2000:13). Pattison's definition recognises that pastoral care should not focus only on resolution of crisis to restore or sustain the well-being of individuals who have problems. Pastoral care should also therefore address the need of all individuals to grow and develop in knowledge and spiritual maturity. This view of pastoral care is affirmed by Gledhill (2003:181) who asserted that "the aim of pastoral care in a local church is not simply to bring comfort and consolation, but to enable people to develop and grow into the kind of people they were created to be". This view is similar to that of Fowler (1987:113) who projects pastoral care as the process of meeting persons at various stages of development and supporting the deepening of vocation.

Campbell equally affirms that activities of pastoral care are directed towards maintaining or restoring the health and wholeness of individuals and communities in the context of God's redemptive purposes for all creation (pg. 252). The definitions of pastoral care proposed by the Methodist Church (1986) and Deeks (1987) [both cited by Burfield (1997:151)] similarly emphasise the socio-economic and political concerns of pastoral care. They describe pastoral

care as sets of actions, including healing, sustaining, guiding, reconciling, that will promote the well-being of people in their struggles for justice, freedom and peace in the society.

Clinebell (1984:26) defined pastoral care as the "broad, inclusive ministry of mutual healing and growth within a congregation and its community". His definition of pastoral care emphasises mutuality, empowerment and growth. He further emphasised that the goal of pastoral care and counselling, as vital dimensions of ministry, is the fullest possible liberation of persons in their total relational and societal contexts (pg. 28). He based his view on the Hebrew-Christian context of liberation which in essence is "freedom to become all that one has the possibilities of becoming" (pg. 28). Jacobs (1988:5) also noted that "pastoral care helps people develop as whole persons, through crisis work, through rites of passage, and through educational programmes".

It could therefore be concluded from the foregoing that pastoral care should include helping individuals develop understanding of how to act proactively to prevent or cope with potential obstacles to their total well-being. A more comprehensive perspective of overall care would therefore include proactive actions to prevent distress, maintain the total well-being and promote opportunities to maximise potentials. In addition, an effective pastoral care scheme will also aim to resolve problems in communities so as to enable individuals in the community opportunities to maximise their life potential.

In his song of praise on the birth of John the Baptist, Zechariah highlighted the good news that the Messiah would bring deliverance from all obstacles to true worship. Jesus equally emphasised that his mission is to bring fullness of life. Jesus described himself as the good

shepherd who has come to give abundant life (John 10.10b). Pastoral care that is modelled on Jesus, the good shepherd, will emphasize supporting the development of the whole person to ensure abundant life rather than a reactive, crisis intervention or problem-solving exercise. The object of Christian pastoral care therefore is to help individuals and communities overcome barriers to attaining the fullness of life as God intends it to be.

The aims of pastoral care in Lartey's definition of pastoral care are (Lartey,1997:9):

1. to prevent, relieve, or facilitate persons coping with, anxieties.
2. to foster people's growth as full human beings together with the development of ecologically holistic communities in which all persons may live humane lives.

Lartey's view that pastoral care should aim at preventing problems has resonance in a common Yoruba proverb that teaches that your failure to warn a neighbour preparing a wrong type of animal for a bush-meat meal will result in the neighbour's incessant cough that will keep you and others awake at night. It seems therefore that an African understanding of love of your neighbour, and hence pastoral care, emphasises acting proactively to promote the well-being of a neighbour.

Lartey shares the view of many Western authors (Clinebell, Gledhiil, Foster, and Jacobs) who have equally proposed that pastoral care should aim at fostering the growth of individuals and communities. What is probably implied in Lartey's approach is reciprocal and corporate responsibility for the growth of individuals and the community. Paris (1995:56) equally observed that "reciprocity of obligations and duties faithfully practiced by each and every member of the African tribe is thought to guarantee harmony and prosperity for the whole community". This is unlike the Western perspective where a particular individual (e.g. a

counsellor in Clinebell's growth counselling) is responsible for fostering the growth of troubled client(s). There is therefore a commitment to mutual and corporate growth unlike Western growth models that are focused on individuals.

3.7 Providers of Pastoral Care

Pastoral care has its root in the cure of souls. The focus is on care of individuals who have problems. The more able are required to support the less able. The definition of pastoral care by Clesbch and Jaekle and some other authors mentioned above indicate that pastoral care is performed by representative Christian persons. This has traditionally meant ordained ministers. Many authors acknowledge that the perception of pastoral care as an exclusive responsibility of the clerical cadre in the church is changing (Pattison 2000:12; Burfield:162). Pattison argued that though Clebsch and Jaekle see pastoral care as primarily a clerical activity, much, if not most, pastoral care is exercised by lay people. Burfield therefore concluded that "pastoral care necessarily involves the whole 'people of God' amongst whom different persons will have varying roles to play according to their gifts and skills".

The view that pastoral care is the ministry of all members of the church is supported by the parable of the Good Samaritan. The Good Samaritan has no claim to a particular religious pedigree like the Levite or the priest. He could be described as an ordinary lay person who had compassion on a fellow sojourner in need of help. The view that ordinary members are equally gifted to provide pastoral care is supported by Campbell. Campbell (1985:33) opined that lay persons may in fact be more competent than the highly trained and articulate professional to offer pastoral care.

Pattison however concluded that the word 'pastoral' care must continue to be closely associated with the role of clergy, but it may not be confined to them in a narrow way. He argued that the ordained ministry in some way "sums up, encapsulates, serves as an example for, and is paradigmatic of, pastoral care carried out by all the members of the church" (Pattison 2000:15). It follows that all Christians are qualified to provide care as we are all encouraged to be self-less in caring for others, especially people of the household of faith (Gal. 6.10). This view is reinforced by Apostle Peter's position on the priesthood of all believers (1 Pet. 2.9). But the kind of caring activity provided by lay persons may not be perceived as having the same distinctive significance or effect as the pastoral care carried out by ordained ministers as representative of the Christian community.

Pattison's suggestion that pastoral care should be associated mainly with the role of clergy is probably premised on Clebsch and Jaekle's definition of pastoral care. As noted by Mills (1990:837), Clebsch and Jaekle insist that care must include matters of "ultimate concern". That is, pastoral care is provided to resolve troubles in relation to Christian faith so as to foster a deeper faith and relationship to God. Mills therefore argued that following Clebsch and Jaekle's definition of pastoral care will lead to the conclusion that not all helping acts of mercy, love and charity are pastoral care. This notion assumes that the care activities offered by others in the community of faith who are not "the representative Christian persons" might not be sufficiently informed by theological persuasion so as to foster a deeper faith and relation to God. In addition, it presupposes that care is only pastoral if it is overtly religious.

The argument that only representative Christian persons, lay or ordained ministers, or those who have received training in pastoral care and counselling could provide meaningful pastoral care inevitably contradicts the notion of "priesthood of all believers". Goodliff's (1999:10) definition of pastoral care recognises the potential of others within the Christian community to offer pastoral care that is equally grounded and rooted in the faith tradition. His definition indicates that providers of pastoral care would include representative Christian persons and their communities of faith. Goodliff's definition is similar to that of Hunter (2005: x) who also acknowledges the importance of pastoral care carried out by all members of the community.

The Old Testament emphasises the care of God for His chosen people. The fundamental metaphor in the Old Testament of God the Shepherd who cares for the sheep of his pasture, the nation of Israel, comes from Ezekiel 34. Gledhill (2003:178) noted that this passage makes clear what pastoral care is not. He asserted that

> …pastoral care according to this passage involves searching out and seeking for the lost, mission and pastoral care cannot be ultimately divided. It involves binding up the wounds and making strong again. It includes a watching over the strong and healthy, rather than assuming that those who are not causing trouble are fit and well, and a strong sense of justice on behalf of the have-nots.

The Old Testament generally limits the view of God as the Shepherd to Him caring for his chosen people, Israel. In the NT, Jesus Christ, the Good Shepherd, extends his concern for those outside the flock using an illustration that creates the impression of a greater concern for the well-being of the one sheep that strayed away. He was willing to leave the remaining ninety nine on the field while seeking and searching for a lost sheep. Jesus also demonstrated that his mission is inclusive. He showed concern for the marginalized in society as well as

Gentiles (Lk. 4.16-30; 5. 12-15, 20). The illustration used by Jesus affirms that Christian pastoral care is not intended for only those within the fold.

In affirming the above view, Campbell (2002:253) noted that "pastoral care is not merely chaplaincy to the religious, but should be offered to combat the forces of destruction and despair in the lives of all individuals and communities". Burfield (1995:158) also asserted that that "if pastoral care is seen as exclusively focused on the Christian community, how can this be consistent with Christ's injunction to love of neighbour and expression of practical concern for others outside the community of faith?". He therefore concluded that pastoral care is to build up the individual and the community of faith so that both are enabled and empowered to take the gospel and with it Christ's loving care into the wider community.

It implies that Christian pastoral care embraces care of those within the Christian community to equip them for mission and pastoral care of those outside the flock. Such a comprehensive pastoral care will mirror the mission of Jesus the Good Shepherd. He laid down his life also for the sheep outside the pen; he therefore desires to bring them into his flock (John 10.16).

The definition of pastoral care offered by Lartey gives the impression that recipients and providers are influenced by their mutual recognition of the sovereignty of the transcendent on human life. The fact that there is a strong awareness of the involvement of the transcendent in every human activity permeates every dimension of African life as previously alluded to. Thus there is an understanding that both the recipient and the provider of pastoral care are dependent on the benevolence of the transcendence. This perception that the provider is an agent of God is shared by both the recipients and the providers of pastoral care.

Scholars have accepted the significance of community in African cultures. Paris (1998:111) acknowledges the significant role the community plays in caring for its individual members. Pastoral care is offered to everyone in the community in an effort to prevent potential distress to every member of the community and to foster mutual growth. Consequently, times of happiness and grief are invariably shared by the community. The care of an individual is considered as the concern of the entire community. The community-oriented nature of pastoral care in Africa was observed and experienced by Stone, an American professor of psychology and pastoral counselling, when he visited South Africa (Stone, 1996)

Because pastoral care is conceived and practiced as a communal responsibility, it rarely becomes a function performed exclusively by a professional cadre or certain categories of people in the community. There is also a common understanding in many African societies that the care received at a particular time should be reciprocated. It implies therefore that the recipient of care at a particular time becomes provider of care at another instance.

3.8. Conclusion

Lartey (2005:1392) identified three processes in the development of pastoral care and counselling as: globalisation, internationalisation and indigenisation. He described globalisation as "the exportation or importation into different cultures and contexts, in whole or in part, the worldview, values, theological anthropology, lifestyle, paradigms and forms of practice developed in North America and Western Europe". Globalisation could be seen as neo-colonisation of Africa and other continents by Europeans. These factors explain similarities between Western and African churches in pastoral care practices. However, the

African world view, socio-cultural and religious perspectives tend to frustrate wholesale adoption of Western pastoral care practices among African practitioners. Consequently, African authors and practitioners have started to explore how to moderate Western practices so as to introduce pastoral care practices that are more sensitive to African context and culture. The process in which "models and practices indigenous to non-Western contexts are beginning to be re-evaluated and utilized in pastoral care practice" is what Lartey described as indigenisation (Lartey, 2005:1393). Indigenisation is therefore a postcolonial development that challenges Western hegemony, and hence globalisation. It is the process of developing contextually appropriate pastoral care practices that suit African worldview. Louw (1997:392) has equally argued that African pastoral care should have a paradigm shift away from its Western-oriented approach towards a truly African pastoral care that "reflects the philosophy or life view of the African culture. An African version of pastoral care therefore means the gospel is enfleshed and embodied in cultural terms and contextual and existential life issues". Indigenisation process can therefore be used to explain differences between Western and African approaches to pastoral care especially with respect to sustaining, nurturing, liberating and empowering functions as observed above.

Lartey (2005:1393) described internationalization as "the process in which an attempt is made at dialogical engagement, where American (as well as European) understandings interact with non-Western ones in a quest for practices that are more contextually appropriate". Lartey further argued that "African approaches to pastoral care and counselling are largely indigenous and international" (pg. 1400). This view is largely based on practices of African practitioners in Africa. It is the researcher's considered opinion that pastoral care practices in AICs in the UK will be more exposed to the influences of globalisation. The dual-heritage of

pastoral care receivers as well as givers will however moderate wholesale globalisation of pastoral care practices in these congregations. It is premised therefore that pastoral care practices in AICs present opportunities to further evaluate both the indigenisation of process of pastoral care in an international environment. The overriding objectives of this study are to evaluate the extent to which African culture and world view influence pastoral care practices of AICs in the UK and to identify distinctive good practices in AICs that historic missionary churches could adopt towards more effective pastoral care of Africans in their congregations, and hence, the internationalisation of pastoral care. The next chapter will discuss the research design for the study.

CHAPTER 4

RESEARCH DESIGN

4.1 Introduction

This chapter will detail the various steps and approaches adopted in the process of this study, that is, the research design. Intercultural theology and two modern paradigms of pastoral care: communal contextual and intercultural pastoral care are explored to develop a theoretical framework for the study. This section will also discuss the research strategy, that is, the philosophical assumptions that underpin the study that will also guide the process adopted for data collection and analysis for the study.

4.2 Theoretical Framework

This study is premised on the fact that increased global immigration has increased ethnic diversity in almost every contemporary society. A pluralist society presents the right opportunities for different ethnic groups to appreciate their differences and explore their diversities as gifts from God. A multi-cultural environment that accommodates diversities also presents good opportunities for different ethnic groups to learn from each other. Christian groups in such environment could particularly learn good practices in pastoral care from one another. Such cross-fertilisation of ideas would facilitate holistic growth of all Christians in general towards Christ-like maturity (Eph. 4.11-14).

Ramsay (2004:11) identified two new paradigms in pastoral care that emerged since the end of the 20th century which focus attention on the cultural context in pastoral care: communal contextual and intercultural. The communal contextual paradigm espoused by Patton (1993:4/5) "broadens the clinical pastor's focus beyond the clergy to include the caring community of clergy and faith. It also calls attention to contextual factors that affect both the message of care and those bringing it and receiving it". This paradigm highlights that care is the ministry of all members of a community of faith, it is not the exclusive ministry of the clergy. In addition, Patton (1993: 99) highlighted that "the ministry of the caring community is nurtured and facilitated by the pastor through her or his teaching office". He further emphasised that (103)

> …a good pastor, a good pastoral teacher, is one who assumes peership with those whom he is leading or teaching. This peership will be resisted. The pastor will be placed above or below, but must assume peership and work with its denial so that all parties can learn from what is happening …

A peer-like rather than a hierarchical relationship that is postulated by Patton's paradigm of communal-contextual will reduce overdependence on the pastor and promote a balance of power in a community of faith.

The communal contextual paradigm also emphasises the importance of taking into consideration the multiple contexts that will facilitate understanding of a pastoral situation, shape the nature of care and the relationship between the care giver and the receiver. In exploring multiple contextual issues affecting pastoral care, Patton extended Augsburger's (1986) focus on cultural context to introduce more contemporary contextual factors such as gender, race, class and power thereby drawing attention to social injustices in these contexts. Patton (1993:102) acknowledged that

> the communal contextual paradigm represents a norm for human beings that is more peer-like than hierarchical. It recognises the particularities of human beings and insists that they be recognised and respected in such a way that one gender or cultural context or other feature associated with power is not assumed to be superior or normative for another.

The main contributions of Patton's communal contextual paradigm are, first, it emphasises the mutuality of care in a community of faith. The responsibility of care is not exclusively that of the clergy as is the case in classical pastoral care or the responsibility of professionals as is the case in clinical pastoral paradigm (contemporary Western pastoral care). The paradigm emphasises pastoral care as the corporate responsibility of all members of a community of faith. Secondly, the paradigm draws attention to "the importance of power and justice in the acts of care" (Ramsay, 2004:12). It addresses the problem of asymmetries of power in care by promoting a peer-like relationship between care giver and care receiver. Thirdly, drawing from Augsburger's use of Kluckhohn and Murray's maxim about the three fundamental dimensions of a human being "every person is in certain respects like all others, every person is like some others and every person is like no other", the paradigm acknowledges some commonalities in human problems. This maxim was first used by Augsburger (1986:77) to assert that "the universals – those biological, psychological, social and spiritual elements that are essential to humanness – are shaped, filtered and channelled by the cultural context, and out of these emerge individual uniqueness and particular specialization". Additionally, the communal contextual paradigm emphasises the fact that the multiple contexts that influence our understanding of any particular human situation must be taken into account. The key role of the ministry of pastoral care therefore is to discern the contexts that are specific and particular to a situation in order to mediate an effective pastoral care. The paradigm therefore challenges absolutism of any pastoral approach. The major limitation of the paradigm is while it acknowledges the universality of some human problems it however fails to show how

knowledge gained in pastoral care in a particular context can be critically examined for mutual benefit and adaptation in other contexts.

Lartey's intercultural pastoral care paradigm is also inspired by Kluckhohn and Murray's maxim of the three dimensions of being human stated above. Lartey (2003:171) further argues that the three dimensions of being human interact constantly in every living person who is constantly changing as he or she learns and grows. Consequently, flexibility and creativity would be required in responding to the three dimensions of human being in any pastoral situation whatsoever the context.

Attending to any pastoral situation therefore requires responses to each of the following questions on the three levels of human experience and spheres of influence (Lartey, 2003:16):

- *What of the universal experience of humanity is to be found here?* To what extent is a particular experience common to all human beings? The forms of expression and configuration of the experience may differ, but what is universal about the core experience?
- *What is culturally determined about this way of thinking, feeling or behaving?* The task here is to attempt to figure out what in the experience being confronted is a function of social and cultural forces. Examples of these would include the influence of child-raising practices, socialization, gender and role expectations, and the processes and ideologies of racialization.
- *What in this experience can be said to be uniquely attributable to this particular person?* Here, the practitioner needs to seek the differences that are due to individual particularities shining through the person's experience.

Lartey's (2006: 124) intercultural paradigm extends the communal-contextual paradigm to a global nexus. It promotes an approach to care that responds to the dynamic complexity posed by pastoral care issues emanating from asymmetries of power, political and economic, that are associated with cultural and racial differences; it "seeks to correct the problematic

consequences of Eurocentric cultural, political and economic hegemony" (Ramsay 2004:12). Additionally, Lartey's intercultural paradigm aims at correcting perceived superiority of Western approaches; it appreciates diversity, opposing any form of reductionism and stereotyping that are shortcuts to understanding and valuing the particularities of individuals. Reductionism and stereotyping emerge "as a result of inability to cope with complexity or difference, an attempt is made to control by placing groups in hierarchal order, categorising them and seeing any particular individual member of a particular group as bearing the presumed characteristics of that group". (Lartey, 2003:32).

The above two postmodern paradigms in pastoral care: communal contextual and intercultural underscore pastoral care in African settings. They emphasise the influences of economic, socio-political and cultural contexts on pastoral care practices. Both paradigms equally reiterate that pastoral care practices in African contexts must reflect the peculiarities of African traditions, their social, economic, cultural and political contexts rather than accepting Western approaches as normative. Communal contextual paradigm reflects African tradition that the care for the well-being of its individual members is the corporate responsibility of all members of the community. It also focuses on a communal approach to addressing any social problem. While Patton's communal contextual paradigm on the one hand affirms the value of the African approach to pastoral care, on the other hand, it provides the basis to evaluate the nature of relationship that exists in pastoral care in AICs.

Lartey's intercultural paradigm further highlights the importance of exploring the dynamics of social and cultural forces that shape an individual and how these factors influence the nature of care required by an individual in a multicultural environment. It also encourages

understanding of the dynamics of reciprocal influence occurring between different cultural groups in a pluralistic society.

Lartey's paradigm is informed by intercultural theology that evolved from contextual theology in the 1970s to challenge Western hegemony in theological philosophy and praxis. Lartey emphasises that the three principles of interculturality are: contextuality, multiple perspectives and authentic participation (Lartey, 2003:33). Like Patton's communal context paradigm, it highlights the influence of other contexts: social, cultural, political and environmental, in shaping the particularities of an individual. The paradigm is also similar to Patton's communal contextual paradigm as it also challenges the assumption of superiority of any approach from a particular context. The principle of multiple perspectives in essence argues that "wisdom does not belong only to one group, race ideology or faith" (Lartey, 2006:124). Lartey further argues that "… different perspectives need to be seen as equally deserving of attention. Through a process of listening and dialogue, one or other or combinations of these perspectives need to be seen as equally deserving of attention" (Lartey, 2003, 33). In the principle of authentic participation, he argues in support of diversity based on mutual appreciation and respect that will make room to allow the contributions of the 'other'. He asserts that the principle is "premised upon mutual concern for the integrity of the 'other', and affirms the right of all to participate in discussion and examination of an issue on their own terms, realizing that there are strengths and weaknesses in every approach" Lartey (2003:33)

Lartey's three principles of interculturalilty cogently summarised some of the key arguments of other protagonists of intercultural theology such as Hollenweger (1986), Friedli (1997),

Wijsen (2001) and Ustorf (2008). Further observations from these authors are summarised below:

- Intercultural theology developed in response to the observed global shift in Christianity since the end of the Second World War in which the majority of Christians now live in non-Western countries.
- Since all theologies are contextually conditioned, Christians from non-Western countries started to question the universality and absolutism implied in the communication of Western theological expressions; and hence, developed their own local theologies that are equally contextually conditioned. In addition to post-colonial developments in erstwhile mission founded churches, globalization and increased migration of ethnic minorities to Western countries with their own cultures and religions also contribute to the process of challenging the hegemony of Western theological philosophies and praxis.
- The resulting tension established the need for constructive dialogues between local theologies, creating opportunities to learn from one another's theologies void of loyalty to nation, class, or culture using Scripture as the point of contact.
- Critical interrogation of all approaches enhances critical evaluation of similarities and differences, promotes mutual enrichment, "manifests new dimensions of the kindness of God (Tit. 3.4) and leads to "a qualitatively more comprehensive catholicity and ecumenism in which Christ and his gospel are liberated from Western captivity" (Friedli, 1997:222).
- Intercultural theology provides opportunities for mutual enrichment and critical interrogation (Wijsen, 2001:223). It therefore aims to put an end to the pejorative, paternalistic, and patronising reactions of Western academic theologians to theological

thinking, practices or expressions of Christianity emerging from non-Western Christians.

Augsburger (1986) was one of the earliest Western theologians to emphasise the principles of intercultural theology in pastoral care and counselling. Clinebell (1984, 27) also opined that

> …pastoral care must liberate itself from its dominant middle-class, white, male orientation and become more inclusive in its understanding, concern and methods. It must become transcultural in its perspective, open to learning new ways of caring from and for the poor and powerless, ethnic minorities, women and those in non-Western cultures.

Lartey (1993:4) has equally asserted that "African life and thought offer distinctive perspectives on the nature of personhood and the proper exercise of pastoral care which may contribute to the development of more comprehensive, appropriate and relevant approaches to care". In the same vein, Anderson (2011:136/137) argued that the faith and life of AICs are in a real sense intercultural theology as "…AICs had selectively combined Western forms of Christianity with African ones in such diverse ways that they became living laboratories of … expressions of intercultural theology". He acknowledged that the contribution of AICs to intercultural theology is yet to be fully explored. In addition, he concluded that the effect of globalisation and migration on the shape of AICs requires careful analysis. He rightly acknowledged the diverse extra-religious pastoral care functions undertaken by AICs in Europe that make them a caring and therapeutic community and the fact that "many European churches, influenced by their individualistic and secular society, have largely lost this sense of therapeutic community and belongingness that is so much a central characteristic of African Pentecostal Christianity" (pg. 142). Anderson however failed to endorse the need for European Churches to learn from their AIC counterparts in order to reinvigorate their

churches and adapt their pastoral care practices to meet the needs of African immigrants who are loyal congregants because of the historic connection with churches they previously belonged to in Africa.

As highlighted in the previous chapter the globalisation process espoused by Lartey (2005) can be used to explain similarities in pastoral care expressions of Western and African churches. However, the indigenisation process can be used to explain differences especially with respect to sustaining, nurturing, liberating and empowering functions as observed in Chapter 3. A study of pastoral care among African immigrants in the UK would provide a good setting to identify pastoral care practices that are influenced by African socio-cultural contexts that could contribute to a better understanding of pastoral care in general, hence an intercultural approach to pastoral care of Africans in the Church of England in particular. This study will in addition reflect on its findings and explore what white middle class dominated Church of England congregations could learn from African expressions of pastoral care observed in AICs to improve pastoral care of African members in their congregations and hence internationalisation of pastoral care. Such cross-fertilisation of good practices in pastoral care would facilitate a better understanding of pastoral care in general for the benefit of the universal Church.

4.3 Research Questions, Objectives and Assumptions

The research study addressed the following central research questions (CRQs):

CRQ 1: What are the distinctive features of pastoral care expressions in AICs?

CRQ 2: What cultural factors influence the nature and delivery of pastoral care in AICs?

CRQ 3: What are underlying principles that guide pastoral care practices and delivery systems in AICs?

CRQ 4: What good pastoral care practices could the CofE learn from AICs in the UK to improve pastoral care of their African members?

Further sub-questions were developed for each of the above questions to facilitate intensive exploration of the issues involved.

The objectives of this study were:

Objective 1: To identify certain distinctive features pastoral care practices among AICs.

Objective 2: To identify cultural factors that influence the nature and delivery of pastoral care among AICs.

Objective 3: To identify underlining principles that guide pastoral care practices and delivery systems

Objective 4: To identify pastoral care practices of the AICs that the mainstream Church of England and other European churches could adopt for themselves as an offering for good practice.

The underlining assumptions for the study were:

Assumption 1: That there are certain distinctive pastoral care practices among AICs.

Assumption 2: Certain cultural factors influence the nature and delivery of pastoral care among AICs.

Assumption 3: Certain assumed underlying principles guide pastoral care practices and delivery systems in AICs.

Assumption 4: The mainstream Church of England and other home grown churches have something they could learn from the pastoral care activities of the AICs in the UK.

4.4 Research Strategy – Ontological, Epistemological and Axiological Assumptions and Methodology

The primary focus of this study is to investigate pastoral care practices in Yoruba led Christian congregations in their new multi-cultural context in the UK. It will involve participants that are pastoral care givers (pastors and other designated pastoral care givers) describing their experiences in pastoral care practices and delivery process in their respective church organisations. Having identified the key research issues as well as the primary research questions, it is necessary to identify the research strategy (RS) that will be adopted to answer these questions. "A research strategy (RS), or logic of enquiry, provides a starting-point and set of steps by means of which 'what' or 'why' questions can be answered" (Blaikie, 2010:81). Thus a RS is associated with particular ontological and epistemological assumptions that will guide the procedure for the research, that is, the choice of the research methodology as well as methods for data collection and analysis.

Blaikie (2010: 79) identified four research strategies, each differs in the types of research questions they can answer, "…each with its unique logic of enquiry and its particular combination of ontological and epistemological assumptions".

> The Inductive and Abductive strategies are the only ones that can answer 'what' questions and are useful for *exploration* and *description*. …. The Deductive and

> Retroductive research strategies specialise in answering 'why' questions and are the most suitable for pursuing the purpose of *explanation.*… The Abductive research strategy can answer both 'what' and 'why' questions, and, together with the *constructionist* version of the Retroductive strategy, can deal with the purpose of *understanding*. (italics by Blaikie)

Given that the research questions for this study are 'what' questions, the choice of RS will therefore be either 'Inductive' or 'Abductive' RS.

In Inductive RS, data is collected about the characteristics of individuals and social phenomena in order "to establish limited generalisation about the distribution of, and patterns of associations amongst, observed or measured characteristics…" (Blaikie, 2010:83). This RS emphasises measurement and description of characteristics of social phenomena as well as patterns that exist between the characteristics, it does not provide an explanation for the causes of the patterns of association that exist between observed characteristics. In addition, Inductive RS assumes social phenomena could be treated like natural phenomena and as such, objective and logical procedures could be applied. In addition, to facilitate generalisation numerous accurate observations have to be made. The main limitation of Inductive RS is that the researcher (outsider) selects the characteristics to be studied, defines what they are, how they will be observed and measured through the operational definition proffered. Inductive RS thereby restricts the views of the participants (insiders) on the characteristics of the social phenomena being studied. Because this study is however focussed on practices within particular socio-religious contexts, the everyday life experiences of the insiders are equally as important as the knowledge and understanding the researcher brings to the study. Therefore, the Inductive RS will not be adequate in answering the "What" questions posited by this study.

Blaikie (2010:89) suggested that Abductive RS could answer 'what' as well as 'why' questions. He further noted that this RS also "answers the 'why' question by producing understanding rather than an explanation, by providing reasons rather than causes". Unlike the Inductive RS that relies mainly on the researcher's descriptions in answering the 'what' question, the Abductive RS relies equally on the lay descriptions the subjects of the study offer for the activities they undertake and the reasons for their actions. Thus,

> …the Abductive RS incorporates what the Inductive and Deductive RSs ignore – the meanings and interpretations, the motives and intentions, that people use in their everyday lives, and which direct their behaviour – and elevates them to the central place in the social theory and research. As a consequence, the social world is the world perceived and experienced by its members, from the 'inside'. The social scientist's task is to discover and describe this 'insider' view, not to impose an 'outsider' view on it. Therefore, the aim is to discover why people do what they do by uncovering the largely tacit, mutual knowledge, the symbolic meanings, intentions and rules, which provide the orientations for their actions. (Blaikie, 2007:90 and 2010:89).

This RS is premised on the fact that social actors (insiders) who are participants in everyday life in their social context are better placed in describing and interpreting actions, concepts, meanings and motives in their social context. Thus as Blaikie (2010:91) noted "Abductive RS adopts a 'bottom up' rather than a 'top down' approach. It tries to present descriptions and understanding that reflect the social actors' points of view rather than adopting entirely the researcher's point of view". The role of the researcher is therefore to describe in social scientific language the accounts of their activities given by the social actors in lay persons' language. "The task is to report these concepts, meanings, motives and interpretations in language that stays as close as possible to that of the social actors … Social actors need to be able to recognise themselves and others in the researcher's account". (Blaikie, 2010:90). The second stage in Abductive RS is constructing social theories that can be used to understand and explain actions, concepts and meanings of the social actors in their social world into, and,

or to be able to understand them by applying existing social theories to interpret them. The layers involved in Abductive RS are summarised as follows (Blaikie, 2007:90):

Everyday concepts and meanings
provide the basis for
social action/interaction
about which
social actors can give accounts
from which
social scientific descriptions can be made
from which
social theories can be generated or
which can be understood in terms of existing
social theories or perspectives.

Blaikie (2007: 90) asserted that Abductive RS "is based on an idealist ontology and the epistemology of constructionism". Ontology is the branch of philosophy that is concerned with the nature of reality and it is focussed on answering the question "What is the nature of social reality?" Epistemology is defined as "the philosophical theory of knowledge" (King and Horrocks, 2010: 8). It focuses on answering the question "how do we know what we know?"

Many authors agree that the two ends of ontological positions are realism and idealism (Blaikie, 2007:13; Blaikie, 2010:93; Ormston et al, 2014:4) though they also offer a variety of other nuances of each of these two overarching positions. Guba and Lincoln (1994:109) and King and Horrocks (2010:9) however favour using the term relativism rather than idealism though Blaikie and Ormston consider the former as a type of idealism. Blaikie (2007:13) who provided an elaborate description of six ontological assumptions has however noted that the realist/idealist distinction has a long history in philosophy while the contrast between relativist and realist ontologies is a more recent development.

The ontological position of realism holds the view that reality exists independently of our beliefs and understanding.

> Put somewhat simply, a *realist* ontology subscribes to the view that the real world is out there and it exists independently from us. The world is made up of objects and structures that have identifiable cause and effect relationships. Indeed, the natural sciences are all broadly founded upon a realist ontololgy. (King and Horrocks: 9).

Idealism posits that reality is constructed from our understanding and experiences.

The other type of idealism or relativism is described by Blaikie and Ormston as subtle realist.

The ontological and epistemological assumptions of Inductive research strategy are summarised by Blaikie (2007:60):

> This Inductive RS embodies the *shallow realist* ontology, which assumes that there is a reality 'out there' with regularities that can be described and explained. It adopts the epistemological principle of *empiricism,* that the task of observing this reality is essentially unproblematic as long as the researcher adopts objective procedures. It claims that reality impinges directly on the senses; that what we 'see' is what exists.

This study lends itself to the relativist ontology approach because participants are presenting their own views of a constructed social reality that is informed by their experiences, especially their culture and context. King and Horrocks (2010: 9) suggest that whereas the realist ontology approach subscribes to the view that the real world is made up of objects and structures that exist independently of us and have cause and effect, the relativist ontology approach that is perceived as more appropriate for this study subscribes to the view that "…the world is far more unstructured and diverse. Our understandings and experiences are relative to our specific cultural and social frames of references, being open to a range of interpretations" (King and Horrocks, 2010:9). The realist ontological position, used mainly in natural sciences, is inclined to quantitative methods for data collection and analysis. But given

the nature of data that will be generated by this study, qualitative research methods that are usually employed for data collection and analysis in relativist ontology position will be more appropriate for the study.

Given the relativist or idealist ontological position adopted in this study, the epistemological position suggested by many authors as most appropriate for such an ontological position is constructionism, an interpretative epistemology that is also described as constructivism (Blaikie, 2007:22; Blaikie, 2010:95, Guba and Lincoln, 1994:109, Patton, 2002:97). Bryman (2008:19) argued that constructionism is an alternative ontological position to objectivism that "…asserts that social phenomena and their meanings are continually being accomplished by social actors." Hence Bryman infers that constructionism used as an epistemological term "reflects the indeterminacy of our knowledge of the social world" (Bryman:21). Constructionism epistemology takes the position "knowledge is neither discovered from an external reality nor produced by reason independently of such a reality. It is the outcome of people having to make sense of their encounters with the physical world and with other people" (Blaikie, 2007:22). Because they construct meanings of their experiences of certain things, objects or situations, the interpretations of these meanings are subjective rather than objective. In addition, Creswell (2013:25) noted that the meanings constructed are also influenced by cultural and historical backgrounds and perspectives because meanings "are not simply imprinted on individuals but are formed through interaction with others …and through historical and cultural norms that operate in individuals' lives". In addition, Bryman (2008:20) asserted that because meaning is constructed in and through social interactions, it is therefore "highly ephemeral…in that it will vary by both time and place." Thus because individual participants in this study are influenced by their respective backgrounds in

developing meanings of pastoral care practices in their respective contexts, constructionism, also described as social constructionism, is a more appropriate epistemological position for this study.

McLeod (2001:3) suggested that there are three types of knowledge: knowledge of the other, knowledge of phenomenon and reflexive knowledge. This study on one hand, obtains knowledge about pastoral care practices from a variety of respondents who are providing subjective information that they have constructed from their interpretations of biblical precepts on pastoral care and normative pastoral care practices within their context, particularly, their own denomination. The participants draw from their personal previous experiences as beneficiaries of pastoral care as well their day to day experiences as pastoral care givers. In addition, it could be assumed that the varied information gathered by the respondents from multiple sources is interpreted so that their understanding of pastoral care is also constructed from their individual personal reflections on their practices as givers. On the other hand, the views and meanings obtained from various participants in this study are also carefully analysed by the researcher; through further personal reflexivity the researcher evaluates the biblical, cultural and contextual perspectives that have probably shaped the participants' views and understanding, and hence, pastoral care practices.

Given the interpretative nature of this research, the researcher's values have the potential to influence the researcher's interpretations of the data collected from participants. That is, the researcher's values may partially affect his objectivity in the study. Creswell (2007:20) acknowledges that "…this is the axiological assumption that characterises qualitative research". He further asserts that "all researchers bring values to a study, but qualitative

researchers make their values known in a study". He went on to say that qualitative researchers "…admit the value-laden nature of the study and actively report their values and biases as well as the value-laden nature of information gathered from the field". Equally, Guba and Lincoln (2005:197) noted that they contended in their previous publication *Naturalistic Inquiry* (Lincoln and Guba, 1985) that

> …values feed into the inquiry process: choice of the problem, choice of paradigm to guide the problem, choice of theoretical framework, choice of major data gathering and data analytic methods, choice of context, treatment of values already resident within the context and choice of format (s) for presenting findings

They therefore concluded "…the inclusion of values is a major point of departure between positivist, conventional modes of inquiry, and interpretative forms of inquiry". (Guba and Lincoln, 2005:200). Bryman (2008:24/25) concurred with Guba and Lincoln. However, Bryman (2008:25) suggested that it is possible to limit the "…incursion of values in the research process and to be self-reflective and so exhibit reflexivity."

Reflexivity is considered by Creswell (2014:186) as one of the major characteristics of qualitative research, whereby "…the inquirer reflects about how their role in the study and their personal background, culture, and experiences hold potential for shaping their interpretations, such as the themes they advance and the meaning they ascribe to the data". Reflexivity is therefore also a way of gaining knowledge. Describing reflexivity as "…the process of critical self-reflection carried out by the researcher throughout the research process that enables her (the researcher) to monitor and respond to her contribution to the proceedings" Swinton and Mowat (2007:59) further noted that "reflexivity is a mode of knowing which accepts the impossibility of the researcher standing outside of the research field and seeks to incorporate that knowledge creatively and effectively". Similarly, Patton (2002: 64) argued that because "a human being is the instrument of qualitative methods … the

perspective the researcher brings to the qualitative enquiry is part of the context for the findings". He asserted however that "reflexivity reminds the qualitative inquirer to be attentive to and conscious of the cultural, political, social, linguistic, and ideological origins of one's own perspective and voices of those one interviews and those to whom one reports" (pg. 65). Thus reflexivity is acknowledging that qualitative research is value laden but through critical personal reflection, and strict adherence to acceptable ethical standards in research, the researcher could effectively intersect the potential drawback that qualitative research is not value-free in order to maintain some degree of objectivity in the study. The issue of ethics will be addressed later.

4.5 Researcher's Stances

It will be appropriate to highlight aspects of my background - my social, cultural and religious values that might influence my perceptions as well as the meanings and interpretations I draw from the findings. I am a Nigerian Christian who comes from the Yoruba speaking, South Western part of Nigeria. My father was a Muslim convert. He served for many years as a lay reader before he was appointed a Diocesan lay reader, with permission to officiate across the local Diocese. My initial Christian formation was therefore mainly within the Anglican Church in Nigeria. However, as a teenager, captivated by civil rights movements in the United States, struggles for political independence in African countries as well as anti-apartheid campaigns against South Africa, I lost interest in Christianity. I wrongly perceived Christianity as a "white man's religion" and missionaries as complicit in the subjugation of Africans. However, I had my "born-again" experience while at a post-secondary institution in Nigeria. I was challenged to accept the historical fact that some of the earliest Christians were

Africans as implied in the conversion of the Ethiopian eunuch (Acts 8. 26-40). I made a personal commitment and consciously embarked on my Christian journey.

My post "born again" Christian formation was through Christian Union activities in the tertiary institution I attended in Nigeria. I am also indebted to Deeper Life Bible Ministry which later became Deeper Life Bible Church, an Indigenous Classic Pentecostal Church that emerged from Charismatic movement especially among post-secondary students in the 1970s. I worshipped at evangelical and Pentecostal churches, primarily Baptist and Assemblies of God denominations in Nigeria. I worshipped in similar congregations while studying in United States of America. I subsequently returned to the Anglican Church in Nigeria and served as a youth leader at Parish and Diocesan levels as well as on the Parochial Church Council of the largest Anglican Church in Lagos.

I came to the UK for postgraduate studies in January 1990. I joined a predominantly white middle class CofE congregation in North London that is inclined towards the Pentecostal tradition. However, when I moved to South London, I joined a predominantly Nigerian congregation, a Neo-Pentecostal AIC. I was invited to serve in the leadership team. It was in this capacity that I got involved in pastoral care in the UK context. I gained insights into some of the key issues faced by new African immigrants in the UK and their expectations from their churches in terms of pastoral care support.

I was used to a well-structured organisation, with established protocol which was lacking in this AIC. I seized the opportunity of an academic job in Leicester to leave the AIC congregation. I joined a CofE church that was predominantly white middle class. I led the

Church's ministry to overseas members and served for two years on the Parochial Church Council.. I was able to bring my insights from experiences with Nigerian immigrants in London to support overseas students. This exposure further informed me of pastoral care needs of immigrants in the UK.

A major factor that motivated me to re-join a CofE congregation was my inclination to re-explore ordination in the Anglican Communion that I first explored while living in Nigeria. I was ordained in 2002 after completing a three-year part-time ordination training course. I served as a stipendiary assistant curate in a sub-urban church in Leicester Diocese that was a white congregation except my family and a Caribbean Chinese. I currently serve as Vicar of an African-majority congregation in South East London. This role has exposed me to the differences in cultural expectations in pastoral care between African and English Christians.

My position as a Yoruba clergy facilitated access to the majority of the participants involved in this study. Many of the RCCG participants were either people that I knew while I was a member of an AIC congregation or I came to know them through snow balling technique using my contacts in RCCG. Though I am technically an outsider in every respect to RCCG, I was warmly received as if I were an insider. Such positive reception facilitated open and honest responses to interview questions. Similarly, all the CofE participants recognised me as a colleague and hence an insider. They were also open and honest in their responses.

4.6 Ethical Considerations

As earlier discussed, the values of the researcher do impact on various stages of the research. Bryman (2008:24) noted that values intrude at any of the following stages of the research process: "choice of research area, formulation of research question, choice of method, formulation of research design and data collection techniques, implementation of data collection, analysis of data, interpretation of data and conclusions". Ethical considerations would come to focus at almost every stage of the research, especially as the research would involve data collection from people. Unlike research in disciplines such as psychology, sociology and medicine that have established professional code of ethics to guide research process in their respective disciplines, Bird and Scholes (2014:82) noted that "…with respect to research in religious studies there are at present no widely recognized normative standards or guidelines, no professional code of ethics to set the standard on how we should engage in our investigations and how we should communicate what we learn in the process". Notwithstanding, Bird and Scholes (2014:84) identified three general and fundamental ethical issues that need to be considered in ensuring that any religious research meets acceptable ethical standards:

- Respecting the dignity and integrity of others;
- Communicating honestly and objectively with our subjects and audiences;
- Responsibly exercising judgement.

Christians (2000:138-140) highlighted four key principles that have directed codes of ethics of professional academic associations. They are similar to the following codes of ethics that Blaikie (2010: 31) identified in chapters on research ethics in many textbooks on research methods:

> *Voluntary participation.* Research participants cannot be required to be involved, and, if they agree to, they must know that they have the right to withdraw at any time.
> *Obtaining informed consent of research participants.* This involves informing participants of the nature and purpose of the research, the methods that will be used, what will be required of them, and how the results will be used.
> *Protecting the interests of the research participants.* The research participants' privacy must be protected by ensuring their anonymity is preserved and the confidentiality of the data guaranteed.
> *Researching with integrity.* The researcher must ensure that the research is conducted according to acceptable standards of practice and without fraud, deception or dishonesty.

University of Birmingham, like similar reputable research active institutions, has an Ethical Review Committee that ensures appropriate ethical standard measures are applied in researches undertaken by students and staff of the university. An application form for Ethical Review was completed in respect of this study in May 2013. Detailed information (see Appendix 1) on the following issues intended to safeguard participants on the study was provided to the Ethical Committee: recruitment of participants to ensure voluntary participation, informed consent of participants, participants' right to withdraw, provision of feedback to participants, maintaining confidentiality and anonymity of participants, storage and access and disposal of data collected. The Ethical Review Committee approval was received before participants were approached.

Due to difficulties encountered on the field, particularly severe difficulties in arranging group interviews with some of the participants, it was considered appropriate to make a minor amendment to how some data would be collected. Focus group interviews proposed for certain categories of participants were changed to face to face individual interviews. To this

end an Application for Amendments Form was completed and submitted to the Ethical Review Committee in November 2014 (See Appendix 2).

4.7 Study Population

The target population for the study is AICs in the London Borough of Southwark. The borough is chosen for the study because of its exceptionally high population of Africans. The UK National Census of 2001 indicates that over 8 per cent of Africans in the whole of the UK live in the Borough and they constitute over 16 per cent of the Borough's population (Office of National Statistics, 2004). A recent study of new black majority churches in the Borough equally affirmed that "in both 2001 and 2011 censuses Southwark had the highest percentage and number of African residents for all London Boroughs. Southwark also has the highest percentage of Africans residents of any local authority in Britain. It is truly England's African capital." (Being Built Together, 2013:25/26).

It is difficult to determine the exact number of AICs in the UK. A good starting point is the Directory of Black Majority Churches (BMCs) published by the African and Caribbean Evangelical Alliance (ACEA) UK (BMCs Directory, 2003). Unfortunately, the Directory is outdated and it does not provide information on the national origin of the leadership of the churches listed. It is premised that there are other AICs and African Neo-Pentecostal churches in Britain that have not registered with ACEA, and are hence not on the register. It is difficult therefore to identify the total number of AICs in Britain in general and in the London Borough of Southwark in particular. This view was also confirmed by Being Built Together (2013:29). Though the report identified a total of 252 new Black Majority Churches in the

Borough, it further emphasised that it is difficult to ascertain the operational status of all these churches.

The researcher is an African of Nigerian descent. He is very much aware that Africa is not culturally monolithic. There are diverse cultures within every geo-political area as most countries in Africa are constituted of people of different ethnic groups; he is not aware of any country in Africa that is homogenous with respect to ethnicity and hence has a monolithic culture. Nigeria, for example, the most populous country in Africa with over 150 million people, has over 430 different ethnic groups each with their respective language and culture. Given the great diversity in culture in Africa and other limitations of this study, it would be impractical to study the impact of culture on pastoral care of AICs from different geographical parts of Africa represented in the UK. Additionally, given the vast population of Nigeria, estimated to be over 150 million, one in four Africans, South of the Sahara, is a Nigerian. It is premised therefore that a Nigerian-led AIC would probably be a fair representation of the situation in other African-led churches. The study will therefore focus on the Redeemed Christian Church of God (RCCG) in Camberwell and Peckham in the London Borough of Southwark. The majority of members of RCCG are Yorubas, so also the senior pastors and pastors that lead the majority of RCCG congregations, particularly in the Borough.

The ministry of the RCCG in the UK started in 1989 when the first congregation was established. Sturge (2005, 81) described it as one of the fastest growing Black Majority Denominations with 141 branches (called parishes) and a total membership estimated to be 18,000. It ranked second to the Seventh Day Adventist as the largest BMC denomination in

the UK (Sturge, 2005: 91-93). Burgess (2011:257) further noted that the number of RCCG parishes in England had increased to 390 in 2008. Details obtained from the RCCG's Parish Liaison Officer however by Adedibu, a senior official of the RCCG, estimated RCCG's membership in the UK to be over 80,200 in over 600 branches (Adedibu, 2013:71). It is reasonable to assume that RCCG has surpassed the Seventh Day Adventist as the largest BMC denomination in the UK. The denomination's objective of locating a parish church within five-minute walking distance of its members facilitated this growth and makes the denomination the most widespread AIC in the UK. It is also presumed that the number of RCCG congregations in the London Borough of Southwark is probably second to that of the Church of England in the Borough. RCCG therefore seems to be a very suitable survey population for the study.

This study was primarily a case study of pastoral care practices in the RCCCG congregations in the London Borough of Southwark. In order to be able to answer the fourth research question, "*What could the mainstream Church of England learn from the pastoral care practices of AICs in the UK?"* two small samples of clergy and authorised lay ministers involved in pastoral care in African majority CofE congregations were interviewed. The researcher was not aware of any empirical study on the pastoral care of African congregants in the CofE. However, in order to avoid relying on anecdotal information, it was necessary to conduct two small case studies on pastoral care practices of African congregants in the CofE Consequently, the study was not, to all intent and purpose, designed to be a comparative study of care practices in AICs and care of Africans in the CofE.

The first sample of CofE participants were clergy and authorised lay ministers of Yoruba descent while the second sample were white British and African Caribbean clergy in charge of Nigerian majority congregations. It was difficult to determine the entire population of these two categories of CofE congregations as the records available in the Diocese show congregations in terms of a general umbrella classification of Black Majority Churches but did not distinguish this group by their ethnicity. The researcher's knowledge of the Diocese was instrumental in identifying CofE congregations that fall into the study population.

4.8 Problems of Comparative Study

A comparative research involves in-depth study of two or more cases with the primary purpose of identifying similarities and differences. It is often used to compare particular contexts in countries, cultures or religions. Matthews and Ross (2010:131) noted that the study includes "a detailed examination of a particular aspect, issue or characteristic … and compare these on the basis of a set of common criteria. The researcher is interested not just in the similarities and differences between the two cases, but also in the differences in the two contexts". Mills, van de Bunt and de Bruijn (2006), Bloemraad (2013) and Esser and Vliegenthart (2017) have assessed the benefits and problems of comparative research in a variety of disciplines in sociology. Stausberg (2014) highlighted some of the costs and problems associated with comparative designs in religious studies. He agreed with other authors that comparative research design requires extensive preparations, a variety of specialist expertise; it is time consuming and wide-ranging comparisons tend to sacrifice depth for breadth. In addition, Stausberg noted that comparative study is prone to mistakes

because of complexity, insensitivity to variances in contexts, difficulties in matching sets of variables and over-emphasis on surface similarities and differences.

Stake (1994) identified three types of case studies: intrinsic, instrumental and collective. This study fits into what Stake (1994:136) described as an intrinsic case study, a study undertaken to gain a better understanding of a particular phenomenon. The two categories of CofE participants interviewed for this study could be described as instrumental case studies. An instrumental case "is examined mainly to provide insight into an issue… The case is of secondary interest, it plays a supportive role, and it facilitates our understanding of something else" Stake (1994:137). A collective case study "is instrumental study extended to several cases …chosen because it is believed that understanding them will lead to better understanding … about a still larger collection of cases" (Stake 1994:138). Punch (2014:121) suggested that collective case study is also called multiple case study and compative case study because it "involves multiple case where the focus is both within and across cases". Thus collective case study could lead to comparison. Stake warned that "comparison substitutes the comparison for the case as the focus of the study" (Stake 1994:149). Pastoral practices in the RCCG was the focus of this study and analysis will focus mainly on the findings from this intrinsic case study.

4.9 Sampling Strategy

The primary subjects for this study were pastors and other lay leaders of RCCG directly responsible for pastoral care in their respective RCCG churches. Given the nature of the study, attempts were made to select subjects from a similar cultural background, in this case

Yorubas. Purposive sampling techniques were employed to select participants in the study. That is, "sampling in a deliberate way, with some purpose or focus in mind (Punch, 2005:187). This sampling approach is recommended in situations when the research would focus on a small geographic area, or on a relatively small number of people (Robertson and Dearling, 2004:113). Purposive sampling was also used to select CofE clergy and authorised lay ministers for the study.

The snowball sampling technique was further adopted to identify participants for the study. In snowball sampling the researcher relies on previously identified group members to identify or recommend others in the target population for inclusion in the sample. The researcher used his contact with a Senior Pastor of a RCCG parish in the Borough of Southwark, a member of the executive council of RCCG in the UK, in order to establish contact with other RCCG senior pastors in the Borough that were invited to voluntarily participate in the study. Senior pastors in the RCCG are usually the founding pastors of their respective RCCG parish. They have in-depth knowledge of activities of their respective parishes while also exercising substantial control over these activities. Their support is invaluable to any research study involving activities of their respective congregations. The process continued until a reasonable sample of the target population was obtained and theoretical saturation was achieved. Theoretical saturation means "(a) no new or relevant data seem to emerge regarding a category, (b) the category is well developed in terms of its properties and dimensions demonstrating variation, and (c) the relationships emerging are well established and validated (Strauss and Corbin, 1998:212). In addition, given the significant role women play in pastoral care in churches, it was considered appropriate that at least a third of the sample were women.

Similarly, the researcher explored snowballing sampling technique, starting from his immediate contacts in the CofE, to identify other CofE participants that were invited to participate in the study. Two groups of CofE participants were interviewed to give insights into pastoral care practices in CofE churches with majority Yoruba congregants. The first group consisted of Yoruba incumbents of African majority CofE churches. Given the limited number of African clergy in the Diocese of Southwark, CofE churches, other Yoruba clergy in the Diocese of London were approached to participate in the study. The second group of CofE participants were non-African clergy (white and African Caribbean) that were incumbents of African majority churches in the Diocese of Southwark. They were asked to give insights into pastoral care practices in their respective churches. A semi-structured interview approach was also adopted for both groups; participants were required to respond to specific questions based on pastoral care practices in their congregations.

4.10 Data Collection Methods

The primary nature of the study demanded in depth investigation of pastoral care practices in AICs and the pastoral care providers' perceptions of practices in their respective churches. The phenomenological nature of the study implies that qualitative research methods were most appropriate for data collection. Qualitative research is defined by Denzin and Lincoln (1994:2) as

> … multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. Qualitative research involves the studied use of and collection of a variety of empirical materials – case study, personal experience, introspective, life story, interview, observational, historical, interactional, and visual texts – that describe routine and problematic moments and meaning in individuals' lives.

The interpretive nature of most of the CRQs required use of an interviewing technique. Swinton and Mowat (2006:64/65) noted that interviews are concentrated human encounters that "will enable the researcher to access and understand the unique meanings, interpretations and perspectives that the participant (respondent) places on the chosen subject". Semi-structured face-to-face interviews were adopted to provide opportunities to further probe views and opinions expressed by the interviewees. It therefore allowed the researcher to investigate participants' perceptions of factors that influence pastoral care practices in their respective churches and the subjective meanings they ascribe to these practices. Interviewing gave opportunities to clarify any question that were not understood, thereby ensuring clearer understanding or elucidating further information and ensuring fuller description of the nature of pastoral care activities.

A total of fourteen RCCG participants (six women and eight men) involved in pastoral care in RCCG congregations were interviewed for the study using the interview guide shown in Appendix 3. Theoretical saturation was achieved with the first ten respondents (four women and six men) from three different RCCG congregations in the Borough of Southwark. Unfortunately, only one out of the ten had experience as a pastor in Nigeria prior to coming to UK. The snowballing technique was again used to purposively include four participants (two women and two men) with prior experience as pastors in Nigeria in the sample. They all live outside the Borough and the same interview guide shown in Appendix 3 was used to interview them.

A total of nine CofE participants in two groups were interviewed for the study. The first group of five Yoruba speaking Cof E clergy and licensed workers (two male and one female clergy and two female lay workers) from the Dioceses of Southwark and London were interviewed using the interview guide shown in Appendix 4. In addition, five non-Yoruba clergy (three white male, one white female and one female African-Caribbean) in charge of Nigerian majority congregations in the Diocese of Southwark constitute the second group of CofE participants. They were also interviewed using the interview guide shown in Appendix 5.

All of the participants orally agreed that their respective interviews could be recorded, their consent to tape recording of the interview was tape recorded. An Olympus digital audio recorder that has a noise-filtering facility was used to record the interviews. The noise filtering facility was very helpful in reducing background noise to improve the quality of the audio recording when played back during transcription. The benefits of a digital device over cassette tapes, especially the superior sound quality when recordings are played back, are also highlighted by Bryman (2008:451).

4.11 Transcription of Data

Transcription is the process of converting recorded verbal data into text based data for the purpose of analysis. The researcher personally transcribed the audio-recorded interviews by listening to the recording followed by verbatim typing of what was heard. Verbatim transcription in this study however emphasised only full statements of what was said (verbal data); without noting how it was said that would include "…aspects, such as tone, stresses, facial expressions and body language – all of which may be relevant in conferring and

conveying meaning" (Barbour, 2014:257) in linguistic/conversational data analysis. In addition, considerable efforts were made to ensure verbatim transcription of what was said by the interviewees and the researcher (interviewer), however, it was necessary to do some minor 'tidying up'. King and Horrocks (2010:148) admonished against the temptation to do such 'tidying up'. Citing Polland's (2002) observation that researchers are tempted to do some 'tidying up' in order not to make the participants or themselves appear inarticulate, King and Horrocks argued that "it is not the purpose of transcription to produce a corrected version of what people have said, but rather an accurate one." The researcher opted to do minor 'tidying up' of mangled grammar where necessary without compromising the integrity of the actual words of the interviewees' transcription for the reasons that Polland gave. It was appropriate to take this position in order to minimise corrections that interviewees might request during 'member checking' of the transcriptions, an approach adopted for the study that will be subsequently discussed.

The researcher is aware of a variety of voice-recognition software that could potentially facilitate transcription. Some audio-recorders also have this feature. However, the researcher envisaged that because the majority of the interviewees are Africans, available voice-recognition software may not be sensitive enough to effectively deal with the diverse accents of the interviewees. The limitation of voice-recognition software was also identified by Bryman (2008:452). He noted that "…interviews are not an ideal medium for such software. This is because the software needs to be 'trained' to recognize a voice. However,… a project will comprise several, and very often many interviews, which will make the process of 'training' very difficult". Marshall and Rossman (2016:210) have equally observed that "…reliance on such technologies, however results in inaccuracies". In addition, they cited

Johnson (2011) who when "comparing the old listen-and-type transcription to the voice recognition software-assisted approach,… found the old method to be more accurate and faster". In reviewing Johnson (2011), Barbour (2014: 257) further stressed that "although Johnson acknowledged that … software could ease physical and mental stress, he found that errors were a significant problem… a second listen to the recording was required for proofreading and editing." Thus given the fact that considerable time would be wasted correcting errors and inaccuracies in the transcription due to omissions, misinterpretations, especially of mispronunciations from a variety of Nigerian accents and possibly other mistakes resulting from inadequate or improper 'training' of the voice recognition software, the traditional listen and type method was perceived to be more appropriate than voice recognition software for transcription in this study.

Transcription was undertaken personally by the researcher. Various authors, [Bryman (2008:453), King and Horrocks (2010:119), Bazeley (2013:73), Richards (2015:68) and Robson (2011:478)] acknowledged that while this process is time-consuming, it enables the researcher to have a high level of familiarity with the data which might not be the case if a transcriber is contracted to do the transcription. Such intimate knowledge of the verbal data in the process of transmission to written data facilitates subsequent data analysis. Another major advantage of verbatim transcription via a listen-and type approach is that the process gives the researcher the opportunity to progressively reflect on the findings prior to completing other interviews. This process would enable early identification of themes that are emerging from various responses, and such would facilitate analysis. In addition, as Bryman (2008:453) also opined, emerging themes identified in the process of transcription could become issues that the researcher could highlight in subsequent interviews. Patton (2002:441)

equally subscribed to the researcher doing all or some of the interview transcriptions rather than using a transcriber because it "…provides an opportunity to get immersed in the data, an experience that usually generates emergent insights". Additionally, this exercise enables the researcher to determine in good time when theoretical saturation is achieved thereby saving time and resources that could be wasted collecting more data that would not improve the outcome of the study. Transcription is therefore in essence the preliminary stage of data analysis. This view is shared by King and Horrocks (2010:142), Flick (2009:303), and Silverman (2000:121).

Each of the participants was sent two copies of the verbatim transcriptions of their respective interview to check for inaccuracies, inconsistences, and misrepresentations. This approach also gave participants the opportunity to check if the quotations attributed to them are true and also to correct the views previously expressed at the interview, if necessary. They were provided with addressed envelopes to return a signed copy if no corrections or amendments are required or return a copy with details of suggested corrections and amendments, if necessary. Where amendments were suggested by the participants, a corrected version of the transcription was returned to the participant. This approach was adopted to ensure not only that the participants consent to be interviewed but that they are equally happy with the transcription of their interview. Participants were also required to attest by signature that they were satisfied with the transcription as accurate representations of their views on the questions asked. They were also required to indicate if they wished to remain anonymous in future reports on the study. Some participants did not bother to indicate their choice. However, the researcher decided to use pseudonyms for all participants as two of the participants firmly indicated at their respective interviews that they wished to remain anonymous. Use of

pseudonyms is consistent with the ethical code of maintaining the confidentiality of participants.

The process described above is used to undertake 'member checking', an essential aspect of the Abductive Research Strategy adopted for the study discussed in Chapter 4. It gives each participant the opportunity to authenticate the transcription as true representation of their responses to the questions asked at their respective interview. 'Member checking' according to Blaikie (2010: 90) is "…a process in which social actors (i.e. research participants) are invited to respond to the researcher's account of some aspects of their world". Blaikie further commented that the process ensures that the participants' view of their world is adequately grasped and it hasn't been overly contaminated by the researcher's construction. Blaikie consequently asserted that the process ensures that the researcher's account has integrity. Stake (2010: 126, 127) equally affirmed that "'member checking' is a process vital to qualitative research…it helps to reduce errors. And it helps greatly in protecting subjects from being hurt". In the same vein, Maykut and Morehouse (1994: 147) opined that members' feedback is very valuable as it sometimes helps to identify or emphasise something missed by the researcher. They hinted that 'member checking' enhances the trustworthiness in qualitative research. Thus 'member checking' ensures the research study meets ethical codes standards of informed consent, accuracy and freedom from deception.

4.12 Data Reduction and Analysis

This study aimed at answering the following four central research questions (CRQ)

CRQ 1: What are the distinguishing features of pastoral care expressions in AICs?

CRQ 2: What cultural factors influence the nature and delivery of pastoral care in AIC

CRQ 3: What are underlying principles that guide pastoral care practices and delivery systems in AICs?

CRQ 4: What could the mainstream Church of England learn from the pastoral care practices of AICs in the UK and vice versa?

The Interview Questions (IQs) developed towards answering each CRQ were also used as interview guides for different categories of participants. They are as shown in Appendices 3-5. The IQs are invariably priori themes for the study.

A two-stage process was adopted to reduce transcriptions to a manageable size for further analysis. The format suggested by Wengraff (2001:226) was adopted to facilitate data reduction in each stage. Through this process, the transcription of interviews of all RCCG ministers was reduced from a total of 60,288 to 23,460 words. Table 4.1a shows the format used in the first instance to reduce the data collected from respective RCCG Parishes: A, B and C as well as the set of RCCG participants included in the study because of their prior experience as pastors in Nigeria. This first stage of data reduction (Stage 1) constitutes an in-case analysis; it was also used to reduce data from the other two categories of participants: Yoruba CofE Clergy and Lay Workers and Non-African CofE Clergy. The Stage 2 data reduction process was employed to further synthesise all the data obtained from all the different categories of RCCG participants as illustrated in Table 4.1b below. This approach of data reduction equals a cross-case analysis. The presentation below is a descriptive summary of data from RCCG following Stage 2 Data Reduction process. The data is further analysed and interpreted in Chapter 6 towards answering the four CRQs.

Table 4.1a –In-Case Data Reduction and Analysis of Participants' Responses

RCCG Participants: Parish A

	Responses of Parish A Participants				Summary of Responses from RCCG Parish A Participants
Interview Questions	Pastor A	Pastor B	Deacon A	Deaconess B	

RCCG Participants: Parish B

	Responses of Parish B Participants			Summary of Responses from RCCG Parish B Participants
Interview Questions	Pastor C	Deacon C	Deaconess C	

RCCG Participants: Parish C

	Responses of Parish C Participants			Summary of Responses from RCCG Parish C Participants
Interview Questions	Pastor L	Pastor M	Deacon N	

Other RCCG Participants

	Responses of Other RCCG Participants				Summary of Responses from other RCCG Participants
Interview Questions	Pastor U	Pastor V	Pastor X	Pastor Y	

Yoruba CofE Clergy and Lay Workers

	Responses of Yoruba CofE Clergy and Lay Workers					Summary of Responses from Yoruba CofE Participants
Interview Questions	Revd F	Revd G	Revd H	Ms M	Ms N	

White and African-Carribean CofE Clergy

	Responses of Yoruba CofE Clergy and Lay Workers					Summary of Responses from Non-Yoruba CofE Participants
Interview Questions	Revd F	Revd G	Revd H	Ms M	Ms N	

Table 4.1b – Cross-Case Data Reduction and Analysis: RCCG Participants

	Summary of Responses from RCCG Participants				Summary of Responses from All RCCG Participants
Interview Questions	Parish A	Parish B	Parish	Other Participants	

A thematic analysis approach using the IQs as predefined themes was adopted for data analysis in this study. This method of organizing responses to interviews question by question especially when the standardized interviewing format was used is mentioned by Patton (2002:439) in his list of analytical framework approaches. King and Horrocks (2010:165) recommended a similar theme-by-theme analysis for a study involving a small number of cases. They noted that this form of analysis allows the researcher to preserve the holistic nature of accounts and avoids the need for case by case discussion which could be repetitive. Pope, Ziebland and Mays (2000: 80) recommended using similar spreadsheets or matrices to identify themes for analysis. They acknowledged that while the process could be laborious the "…repeated physical encounter and handling of the data …re-reading the data and sorting it into categories means that the researcher develops an intimate knowledge of the data". However, the major advantage of this time-consuming approach is that it enabled the researcher to become very familiar with the data. This in-depth knowledge of the data was invaluable in interpreting the data towards answering the research questions that are presented in Chapter 6.

Theme-by-theme analysis is appropriate for the Abductive RS adopted for this study. Abductive RS according to Blaikie (2010: 90) requires the researcher to first present the participants' accounts of their activities in lay persons' language such that the participants could recognise themselves in the report. Subsequent analysis would be necessary to describe these accounts in social scientific language and construct appropriate social theories to interpret participants' activities.

Many Qualitative Data Analysis (QDA) software packages are available to facilitate data coding, retrieval and analysis in qualitative research. Such packages as noted by Pope, Ziebland and Mays (2000: 80) are designed for use with unstructured textual data to aid in coding and indexing of textual data, and hence organise data for access and retrieval. Because the data collected in this study is structured theme-by-theme using the IQs, it reduced the need for a QDA software for coding. An initial attempt was made to learn and use NViVo, the QDA software available in the university's computing cluster system. After initial difficulties in using NviVo, the researcher resorted to using word processing software. Microsoft Word was reasonably adequate for the data retrieval process needed for data analysis. Bazeley (2013:18) and Weitzman (2000: 806) warned that a QDA software package is a useful tool supporting data management, especially for coding but it does not do the analysis. Agreeing with both Bazeley and Weitzman, Marshall and Rossman (2016:228) also asserted that "software is only a tool to help with some of the mechanical and management aspects of analysis; the hard analytic thinking must be done by the researcher's own internal hard drive". Hence the researcher adopted an intensive, laborious, time-consuming, process to engage with all the data collected to ensure effective data analysis.

CHAPTER 5

SUMMARY OF FINDINGS

5.1 Introduction

This section will present key findings from interviewing all the twenty four participants. It will discuss how data collected through semi-structured interviews of the participants is handled, especially, the approaches used in organising the raw data collected to facilitate reduction and analysis. This section also provides a summary and synthesis of data collected from the participants.

5.2 Descriptive Summary of Findings from All RCCG Participants

Responses to each IQ from all RCCG participants interviewed for the study were tabulated in a matrix format to facilitate a total view of all responses to each question. Presented below is a summary of key findings to each IQ from the matrix of responses.

5.2.1 Profile of RCCG Ministers

Tables 5.1 a - 5.1 d provide details of the gender, age, office in the RCCG parish and years of experience in pastoral care of the respondents. All interviewees hold ministerial offices in the RCCG establishment as Deacon/Deaconess and Pastors. All participants are the founders and/or spouses of the founders of their respective parishes. They have been actively involved in pastoral care in the UK for at least four years at the time of the interview; five respondents have been involved in pastoral care for over twenty years in both UK and Nigeria.

Table 5.1a – Gender of RCCG Participants

Parish	Male	Female	Total
A	2	2	4
B	2	1	3
C	2	1	3
Others	2	2	4
Total	8	6	14

Table 5.1b – Age of RCCG Participants

Age	No. of Respondents
31 – 40 years old	1
41 – 50 years old	5
51 – 60 years old	4
61 – 70 years old	3
Over 71 years	1

Table 5.1c RCCG Participants' Office in the RCCG Parish

Office held in RCCG	No. of Respondents
Deaconess	2
Deacon	2
Assistant Pastor	3
Pastor	7
Total	14

Table 5.1d: Participants' Years of Experience in Pastoral Care

Years of Experience	No. of Respondents
0-5	1
6-10	3
11-15	3
16 – 20	2
Over 20	5
Total	14

5..2.2 Profile of Participants' Congregations

The interviewees represent seven different congregations. The profile of these congregations are summarised in Tables 5.2a and b below. All the churches hold a corporate midweek bible study programme. Five congregations hold a corporate midweek prayer meeting on another

day of the week. But bible study and prayer meeting are joint activities on the same day as is the case in Pastor X and Pastor Y's congregations. The majority of the congregations also have weekly house fellowship meetings and a monthly Night Vigil prayer meeting. The emphasis on Bible Study and prayer is a strong indication of a focus on nurturing in RCCG churches.

Table 5.2a: Profile of RCCG Congregations led by Respective Pastor Participants

	Pastor in charge of RCCG Congregation						
Profile	Pastor A	Pastor L	Pastor C	Pastor U	Pastor V	Pastor X	Pastor Y
Year Established	2007	1996	1998	1996	1994	2010	2004
No of Pastors	1	6	2	2	2	1	1
No of Assist Pastors	1	0	3	1	0	0	1
No of Deacon/ness	2	11	5	0	5	0	0
No. of Mins	2		0	10	0	2	1
No of Services	1	2	2	1	1	1	1
Average Attendance	50	100-200	50-250	70-150	150-250	8-10	30-40

Table 5.2b: Regular Activities in Respective RCCG Congregations

	Pastor in charge of RCCG Congregation						
Activity	Pastor A	Pastor L	Pastor C	Pastor U	Pastor V	Pastor X	Pastor Y
Weekly Bible Study	✓	✓	✓	✓	✓	✓	✓
Weekly Prayer Meeting	✓	✓	✓	✓	✓		
Monthly Night Vigil	✓	✓	✓	✓	✓		
Weekly House fellowship	✓	✓	✓	✓	✓	✓	
Evangelism			✓			✓	✓
Counselling Surgery							✓

Two congregations hold a weekly open house counselling surgery when members could meet with the pastor or a member of the pastoral care team without prior appointment. One parish

holds monthly meetings for the Men's and the Women's Fellowship groups to promote mutual support for spiritual and general well-being of their respective members.

The majority of the congregations hold a monthly thanksgiving service, usually on the first Sunday of the month. This service provides members the opportunity to share their testimonies, give thanks to God for His blessings and to encourage the congregation. Attendance at a thanksgiving service is usually higher than average Sunday attendance because members offering thanks invite relations and friends to the service. Two congregations (led by Pastor X as well as that co-led by Pastor Y) are actively involved in evangelistic outreaches – street evangelism or door to door visits. Another congregation (Parish A led by Pastor A) works in partnership with a UK mission group to provide meals for the homeless in their local community. This arrangement illustrates AICs' efforts to improve their credibility and outreach opportunities in the UK by working in partnership with well-established UK Christian organisations. This parish's perception of pastoral care extends to care of others besides members of their own congregation.

5.2.3 Pastoral Care Images of God

This question is intended to explore the respondents' appreciation of the scope of activities involved in pastoral care as reflected in the popular pastoral care metaphor – "God as a Shepherd". One respondent (Pastor C) thinks that the image of God as a Shepherd embraces all the qualities required in pastoral care. However other attributes of God that are suggested are indicated in Table 5.3 below. These images generally reflect expectations in pastoral care especially: healing, protection, provision of needs and reconciliation. The most popular image of God is "God the Father". Interestingly, none of the participants, including any of the six

women, mentioned God as mother as an image that describes the pastoral care role of God. It could be argued that feminist theology has not taken root among members of this denomination.

Table 5.3 –Other Pastoral Care Images of God besides the Shepherd

Other images of God	Frequency
Guide	2
Source of all needs	2
Carer	3
Nurturer	2
Provider	9
Healer	8
Sustainer	1
Enabler	2
Helper	2
Protector	3
Friend	1
Refuge	1
Adviser	1
Watchman	1
Intercessor	2
Counsellor	2
Rescuer	1
Father	11

The image of God as Father is closely followed by "God the provider" and then "God the healer". These images reflect key expectations in pastoral care. They reflect a combination of the African primal view of God as well as biblical perspectives of the nature of God. God is the creator who also sustains all his creations. This perception of God's holistic concern for his creation is best illustrated by Pastor M:

> God is an all-rounder when it comes to us, …He cares for us, not just our spiritual aspects but all our well-being, He cares about how we live our lives, how we plan for our future. He cares about … minute things in our lives. There is no aspect of our lives that God is not involved in. … I see God in every area.

This perception of God will influence approach to pastoral care and the depth of involvement in the lives of recipients of pastoral care.

5.2.4 Pastoral Care Givers and Delivery Structure

The approach to pastoral care in all participants' parishes is practically the same. All the participants gave similar answers on how pastoral care is structured in their respective congregations. The responsibility of pastoral care is shared with all categories of church leaders: lay ministers (elders, heads of departments) as well as ordained ministers (pastors, assistant pastors, deacons and deaconesses). These leaders work together with the pastoral and/or welfare teams also in place in all congregations to support various pastoral care needs.

It seems all RCCG churches have a similar hierarchical structure for pastoral care. The hierarchical process of pastoral care is succinctly described by Pastor B of Parish A as follows:

> In our church the pastor has been able to delegate. Before an issue gets to the pastor, it goes through the head of a department, then to the minister in charge of that department, if it cannot be solved, then the minister in charge of all the workers, then the assistant pastor, then the pastor. The reason is because we want to empower all these people.…

Decentralisation of pastoral care also enables more people to share in the responsibility of pastoral care. Thus, pastoral care is not exclusively clergy led; it is not limited to the pastoral or the ministerial team. It is shared with other ministers or other competent lay members within the church as expressed by Pastor B of Parish A: "if someone is pregnant and the person needs help, the head of department will delegate some people within that department to offer the person some support. … If the person gives birth … the pastor's wife now comes in, in terms of going to help the mother of the baby, delegating someone to cook for the mother".

Decentralisation of pastoral care facilitates members' access to pastoral care as noted by Pastor C of Parish B:

> The way our church runs, which is a kind of tradition in the RCCG … is we have a team of people we call workers. These workers include the pastors, associate pastors, the ordained - the deacons and deaconesses, and we have people we refer to as lay ministers, who are leaders of ministries… All these people are involved in pastoral care in one capacity or the other … to bring to the grass root our pastoral care. We have small groups like house fellowships; we have other groups. … These people are saddled with the responsibility of caring for the members. … So the burden is shared; it is not just one person doing everything….

Pastoral care needs of members are attended to by respective activity group leaders who provide feedback to the pastor in charge of the unit. Thus pastoral care is scaled up the leadership hierarchy from lay ministers, to ordained ministers (deacon/deaconess), the assistant pastor and subsequently to the most senior pastor, if necessary. This approach facilitates a speedy response to pastoral care needs of all members.

As previously discussed, there is a communal approach to pastoral care in all RCCG parishes. Pastoral care is not seen as the exclusive responsibility of the ordained. It is promoted as an issue of concern to everyone in the congregation. Members are made to appreciate the need to be their "brother's keeper", hence, mutual support is emphasised in pastoral care. An approach adopted in Parish B to ensure every member is actively involved, directly or indirectly, in the burden of pastoral care is described by Deaconess C: "We actually have a card called "I care" card … at the back of seats in the church; …. When … we notice … a member … is missing, we write the person's name down.… The follow up team will get the details of the person that is missing and follow the person up". Because every member is encouraged to be their "brother's keeper", pastoral care needs of members could be identified for immediate attention. The follow-up unit takes care of new members as well as members

unaffiliated with any activity group. The pastoral care delivery system in place in RCCG parishes ensures every member is properly looked after, it demonstrates genuine commitment to pastoral care of all members.

5.2.5 Training and Preparation of Pastoral Care Providers

Training is available and provided for every level of involvement in the ministry of RCCG at parish level. Completion of a designated training programme is a requirement prior to selection for service in any capacity in RCCG. Only those who have gone through RCCG's mandatory Workers in Training programme are allowed to serve in any capacity in the denomination. Describing the hierarchical training process in RCCG Deaconess B explains that

> …if someone … gave his life to Christ, he goes through Believers' class … If that person wants to go further … and join the workforce, he has to go through Workers' in Training course. …he'll go to other courses that are relevant to what he is doing in the church ….

RCCG's hierarchical training process is also used to prepare members for leadership responsibilities, consequently, pastoral care. Pastor B of Parish A noted that "…it is compulsory that to be ordained as a minister in the RCCG, you must go through the School of Discipleship…" Thus all respondents have completed the RCCG's School of Discipleship training programme.

The significance of continuous training to effectively equip all workers for service is echoed by all the respondents. This view is best expressed by Pastor U, a former member of the RCCG Executive Council in the UK:

> … In the RCCG we believe in training to move from one level in the hierarchy to the other. Before you become a worker, you go through Workers' in Training course. …When you are a worker, you are

> assigned responsibility where to function in the church… we have training for ushers, we have training for the Choir, we have training for Sunday School teachers. We have training at the parish level, we have at the area level, we have at zonal level and we have national gatherings. So the training continues. When you become a minister, we have ministers' conferences; we have training conferences for ministers, for example on how to deliver pastoral care. We have workshops … at the local level and at the national level, when we bring all ministers together. For example, ordained ministers gather together four times in a year under the ministration of the General Overseer (GO) and other ministers who will give lectures, workshops. …We also invite outsiders to share with us.

Thus training is emphasised in RCCG as a tool to empower members and equip them for ministry. Training is organised at national and zonal levels; each congregation also endeavours to equip and empower their members to serve in ministry. There is compulsory induction training for newly qualified pastors and assistant pastors in the UK to further prepare them on how to deal with issues in the UK context.

All RCCG ministers are encouraged to undertake Continuing Professional Development (CPD) programmes or obtain appropriate qualifications from accredited UK institutions. To buttress this point, Pastor A of Parish A remarked that "previously, training is mainly by training on-the-job …I recently enrolled on a Diploma programme at Middlesex University". Deaconess A also of Parish A reiterated RCCG's commitment to CPD of their pastors "they don't want pastors that have been there for 23 years, they want everyone to be equipped and know what is going on". RCCG has therefore evolved from over reliance on on-the-job training to more emphasis on well-structured training programmes. The danger of relying only on on-the-job training was emphasised by Deacon C:

> …The work of pastoral care could be a bit difficult if one serves under a leader who is not handling the job the way it is supposed to be handled. One could learn bad habits that really shouldn't be mentioned when it comes to pastoral care. ….

Deacon M noted Parish C's commitment to regular training intended to update the competences of the pastoral care team, especially with respect to UK's legal and professional standards –

> … One of the training that comes to mind is child protection issues so that everyone that is involved with children in the church goes through the child protection training to make sure that are able to spot any danger or any safeguarding issue a child is facing … They have to attend refresher course on how to care for people … and also to keep us abreast of government legislation.

There is therefore a genuine commitment towards effective training of all involved in pastoral care. Training is provided through a combination of the in-house hierarchical training process and occasional specialist training programmes as well as on-the-job training. Experienced in-house professionals as well as external specialists provide required training. Ordained ministers, especially, pastors in charge of congregations, are encouraged to obtain academic and professional qualifications from UK accredited institutions as part of their CPD. Such experienced and well-equipped leaders are able to reproduce equally competent leaders.

5.2.6 Pastoral Care Needs of AIC Members

Table 5.4 describes below the variety of pastoral care issues identified by the respondents as common among their members. The most common pastoral care issues identified by the majority of the respondents were in respect of marital, migration and financial problems as well as traditional issues of ill-health and bereavement. Another major problem identified by all respondents is the obvious problem relating to the migration status of some members of their congregation. Almost all the respondents highlighted immigration status problem as a major pastoral care concern.

Table 5.4 – Pastoral Care Needs of RCCG Members

Pastoral care Issues	Frequency
Marital problems	11
Immigration problems	8
Unemployment	5
Lack of food	2
Financial problems	5
Housing	5
Member-member conflict	2
Parent-children conflict	2
Bereavement	5
Pre-marital issues & counselling	3
Marriage support	2
Post-natal support	2
Loneliness	2
Health problems &hospital visits	9
Domestic abuse	2
Cultural conflict & living in the UK	4
Overseas students' support	2
Business support	2
Career Counselling	2
Signposting to welfare benefit	2
Police bail & prison visit	1
Gender related issues	1

Problems relating to immigration status predominate in these congregations probably because the majority of their members are first generation immigrants. They are still struggling to establish themselves in their new environment. In addition, some members are undocumented, that is, they do not have the legal status to remain in the UK. They therefore have great difficulties in finding employment as well as accommodation. This view was best expressed by Pastor C of Parish B:

> … the main problem that requires pastoral counselling and encouragement is the area of employment. You know when there is no job it affects everything. It comes back to …accommodation problem …. It would also stress the family and strain relationship….

The prevalence of marital problems in all congregations is highlighted by Pastor B:

> …one of the things we deal a lot with is marital issues… It is not just peculiar to young couples; it is both young and old. … We do a lot of counselling almost every week. It is always the same thing. The old ones married for about twenty something years … want to end it. Or with the young ones, the man is not playing his role … and the woman does not know her role.… There is also verbal as well as physical abuse. We have to really caution people about these.

It seems as identified by Deacon A, immigration is a major contributing factor to many of these pastoral care problems. The majority of their members are isolated from their extended family; members of their congregations therefore become the surrogate extended family. This view is clearly expressed by Pastor U:

> Some of the difficult issues in pastoral care sometimes come because of immigration. People left their family and loved ones in their home countries … when they get here they see the Church as their second home and the pastor as the care provider who is to provide pastoral care when needed. Apart from immigration and accommodation, we also have lack of job, which is a major problem resulting in financial problems. People tend to see you more than their pastor. They want to see you as a member of their family and in fact they believe it is their right. For example, when they are hungry, they believe if they get to the pastor's house, they would have something to eat. They believe that whatever is their problem when they get to the pastor, the pastor will sort them out. The pastor is the last resort.

Because members are isolated from their immediate families, church members become the surrogate family. The depth of pastoral support provided to ill or bereaved members is elaborated by Pastor Y:

> If a parent is sick and there are young children, we have to help in getting the children to school and even keep the children in our house sometimes to help out. For example, when one of us lost her husband in Nigeria last year, it was a very traumatic time for the church, particularly myself. I had to be seeing her every day, which went on for about three months. When she had to go to Nigeria for the funeral, the children stayed with me, I had to take them to school. Yes, we have that, personal intervention.

The extra-religious support offered to a bereaved person reflects particularly the Yoruba tradition in which any bereaved person is surrounded by relations, friends and other sympathisers that provide comfort and support through the early stages of grieving.

In similar vein, the support provided to women at child birth in these congregations is influenced by Yoruba tradition. Such support is described in detail by Pastor M of Parish B:

> …we get a lot involved with women having babies… We are very close to them through pregnancy and support them until the day of delivery. Even after delivery we look after them. We support them because back home, we have families around but here it is just the husband and wife. Sometimes the husband may not even be around due to the nature of his work. So the church has to come in this area to support, giving helping hand, taking care of the woman and the baby; making sure there is food for her to eat.

Pastoral care of the sick includes prayers, visiting them in hospital as well as caring for them at home or helping with the care of their dependent children. In addition, Deacon N emphasised the need for proactive support for preventive health care:

> … Once in a while the church organises conferences and discussions on health issues, looking on biblical issues on what to eat and what not to eat, why people need to take care of themselves, especially those of us who are attaining old age, why we should stop taking certain types of food and drink, because the body's metabolism is now slowing down…

Pastor N highlighted a proactive pastoral care undertaken in Parish C during pre-marital counselling is to advise couples to take HIV tests to prevent post-marriage health complications.

Pastor B mentioned that they spend a lot of time in counselling to deal with complicated self-inflicted marital problems:

> This issue of arranged marriage… is a very big problem. They have married somebody for the sake of papers; they now want to get married to somebody else. … They will tell you one was just for papers; it is not the real thing. They now want to get married to the real person. … It is very difficult but we have made our stand known.

Some illegal immigrants explore sham marriage to EU citizens as means of regularising their stay in the UK. They are forced into this unethical arrangement to circumvent legal constraints on employment.

Other issues outside traditional pastoral care activities that do come up are career counselling and advice on business start-ups: These were highlighted by Deacon N:

> We also have issues as to education, people want… career counselling. We are able to point them in the right direction … these are the options but try to speak to the professionals…There are seminars on business, how to start your own business. People sometime don't see such as part of pastoral care…

The RCCG pastors engage in other pastoral care issues beyond spiritual matters. Deacon C of Parish C noted that "…the advice people will come to you for varies from issues in their private life, family life and many other things on how to organise their lives. …They believe that you have Godly counsel…"

What is apparent from the experience of the participants is that many members as new immigrants in the UK seek help for non-spiritual matters, particularly on issues that will enhance their chances of survival. Members therefore expect holistic pastoral care from the Church, that is, concern for their spiritual well-being as well as other issues relating to survival in the UK.

5.2.7 Causes of Pastoral Care Problems of AIC Members

Participants were asked to identify the factors they considered as the causes of pastoral care problems experienced by their members. The purpose of this question is to assess if pastoral care givers in AICs have a reasonably balanced perception of the nature of their members' problems. Participants' responses are summarised in Table 5.5 below. Non-spiritual factors were generally perceived as the main causes of pastoral care needs. These responses indicate that participants do not attribute all problems to spiritual forces. They demonstrate a good understanding of the causes of the problems of their members.

Table 5.5 –Causes of Pastoral Care Problems

Perceived causes	**No of respondents**
Illegal immigration status	9
Cultural shock/differences	6
Lack of family time due to work	6
False expectations of life in the UK	5
Unexpected health problems	5
Racial discrimination	4
Ignorance about life in the UK	3
Western influence /generational gap	3
Crisis of faith	2
Living Nigerian life style in the UK	2
Poor or lack of premarital counselling	2
Menial jobs /low income	1
Married for papers	1
Poor Christian foundation	1
Unexpected loss of job	1
Poor financial management	1
Financial pressure from home country	1
Emotional stress due to dashed hope	1
Lack of extended family support	1
Poor planning and false expectations of efficacy of prayers	1

The two key factors identified by the majority of the respondents are: direct and indirect influences of immigration status and the related problem of cultural difference between the UK and their home country. Pastor U succinctly described the push and pull factors of immigration and subsequent consequences on pastoral care:

> …Immigration due to unrest, persecutions and political instability in… many developing countries…the quest for greener pastures and the believe that when you come to the UK your financial problems are solved, directly or indirectly contribute to people coming to the UK. … Sometimes people believe when they come here they will work … only to discover that they can stay months without getting a job to do. And because they are immigrants they are not entitled to any assistance from the government. That will create some problems.

Illegal immigration status was identified by the majority of the respondents as the cause of non-spiritual problems associated with: unemployment, housing, and financial difficulties. Pastor B of Parish A extensively described the impact of illegal immigration status. She observed that

> …because people don't have the right documentation to work, there will be financial issues… Many people come to church because of the support they can also get. …It is like real heaven to them when they get support… because there is no one out there to look out for them. If you don't have money …you know if you come to church …, you will leave with something. At least somebody will take you home and give you a meal….

The connection between immigration status and other pastoral care problems their members face are identified by Pastor C of Parish B.

> Some of the problems are caused by high hopes that are dashed … They are well educated people, brilliant people, but because of their relocation to this place they are not able to get good employment so they have to end up doing menial jobs. That affects self-esteem; it affects the whole family, even relationships. It is one of the problems that we face. It is the typical problem of first-generation immigrants.

Pastor B related the impact of cultural differences and false expectations: "They came here with false expectations, thinking… it is a land flowing with milk and honey. The cultural shock … causes some to develop mental problem. Because we are all "foreigners" … we tend to try and support each other whichever way possible".

Deaconess C also identified the impact of the new cultural environment on marital and family problems.

> Marital problem is perhaps because…practices in this land are different from our own culture. … Instead of imbibing the local culture … they still want to live in Nigeria here…. Then comes the issue of raising children …. Children were born here, the parents were brought up in Nigeria… the parents want the children to behave the way they were brought up…The cultural conflict creates tension between parents and young people.

Pastor Y also elaborated on how better awareness of human rights causes marital as well as intergenerational conflicts:

> What is peculiar is people coming here with the Nigerian attitude … For example, a man thinks his wife has to do everything, the coking, the cleaning, invariably everything… it is a cultural shock for women to suddenly realise they have rights. I think that is a common factor for problems in marriages or the breakup of marriages. … It is also the same thing with children… children also know they have rights. …That is a problem.

Intergenerational conflict is also seen as a consequence of Western influence on children's behaviour by another woman, Pastor M:

> …In most cases, our children are torn between two major cultures… At home they see one culture by which they are being brought up: respecting elders, concentrating on your studies, be careful of how you live …etc. But in the society in which we found ourselves, it is … doing whatsoever they like…

The respondents also identified self-inflicted problems such as poor planning and lack of well-defined priority. For example, Pastor A of Parish bluntly remarked that: "…people meet each other and get married. The foundation is not well laid or prepared." Pastor B on the other hand argued that "some of the marital problems that people are having, it is either because they got married because somebody has papers, or they got married due to pressure" Thus a couple that got married for wrong reasons would have marital problems. Poor financial

management in the home is also perceived as a cause of marital problems. Deacon A of Parish A believes: "… disparity in understanding on how to manage household income and that causes a lot of breakdown in marriages." Deacon C of Parish C noted that marital problems emerge because of the work situations of couples "… husband and wife don't have time for one another because of their jobs as they have to work several hours to make both ends meet. That is another factor that is really a problem."

Other respondents like Deacon N of Parish C also identified poor financial management as the cause of financial problems that some of their members encounter:

> … Some of our people are forced to maintain two or more homes, in the sense that we have a mortgage here; we are also building a home back home in Nigeria… Because we want to do the two at the same time …there will be shortage of fund in the family and then there will now be friction. …

Consequently, self-inflicted financial pressure as well as demands for financial support from relations in their home country put a lot of pressure on their members, some members need pastoral support to cope with these issues.

Other self-inflicted problems include presumptions about life in the UK. Pastor B opined that: "They came here with false expectations, thinking that … it is a land flowing with milk and honey. The cultural shock … causes some people to develop mental problem". Pastor M of Parish C noted that some members migrated to the UK without "…adequate information or research on immigration requirements, some assume all will be well, especially through prayers." A similar view is espoused by Deacon C and Pastor U with respect to some student members who assumed they could meet their financial needs by working. Pastor U noted that

> …sometimes people believe when they come here they will work and study at the same time as if work is ever ready for them to go to…

> only to discover that they can stay months without getting a job to do. And that will create some problems because they are not entitled to any assistance from the government.

What is apparent is that the pastoral care needs of their members are not limited to spiritual issues; they include problems of survival in the new environment. However, respondents recognise that some of the problems are unavoidable problems of migration. Consequently, members of AICs expect holistic pastoral care which extends beyond concern for spiritual well-being to include issues relating to basic survival in the UK context.

5.2.8 Aims of Pastoral Care

All participants emphasise the need to find a solution to the pastoral care problems of their members. They all agree that the focus of pastoral care is providing physical, financial, emotional and spiritual support towards the pastoral care of the recipient such that the recipient is returned to a state of well-being. This view is best elaborated by Pastor V:

> Our aim and goal is that the person is relieved and comes to a state of well-being so that… whatever is the issue is resolved. … There are some issues of course that you cannot do anything about. In bereavement you cannot reverse the situation but you comfort the person as much as possible… You aim to bring a state of well-being or a state of resolution of the problem. That is what the main goal should be.

Thus all RCCG congregations aim at providing holistic pastoral care.

Each RCCG congregation has a Welfare team providing practical support to members in need. The Welfare department co-ordinates the Church's practical actions aimed at showing Christian love to members in need. For example, Deaconess C noted the significance of combining prayers with practical action to solve any problem:

> …If someone comes to me with the issue of, for example … 'I don't have work and no money'. Apart from praying for work for that person … I will take that person to the welfare department. …The welfare department will now put the person's name down on the welfare list so that they can offer him some money to help him ….

Many respondents also acknowledge their inability to resolve all the problems their members present to them. However, they do their best to ameliorate them. They refer recipients to statutory agencies or other voluntary organisations that are better positioned to offer more appropriate support and/or long term solution as reiterated by Pastor B: "… we try to signpost people who have financial issues to people who can get them a job, hoping that if they get a job they can take care of themselves…". It implies that there is a high level of objectivity in the outcomes expected and the approach to pastoral care.

Pastoral care recipients are not encouraged to become dependent on the church or their pastoral care givers. They are expected to become self-reliant or learn how to effectively cope with their situation. The significance of the sustaining function in pastoral care is identified by most of the respondents. Pastors A and B as well as Deacon A also indicated that the focus is encouraging recipients to apply biblical injunctions to their situation in order to learn how to cope with the situation. For example, Pastor A noted that: "…in every situation I look forward to a solution. If there is no immediate solution we help them to appreciate the solution is in the word of God.". Thus the aim from these perspectives is to direct and support pastoral care recipients to find self-sustaining help drawn from the scriptures.

But in addition, the two oldest participants, Pastors C and U, expect recipients of pastoral care to graduate from receivers to givers of help to others. Pastor C noted that: "What we want to see people moving from their present state to a state whereby they are confident, their

spiritual state becomes so solid… they can begin to benefit the society and contribute to the society." This incisive view is also shared by Pastor U who classified potential outcome into short-term and long-term expectations: "The short-term expectation is … the immediate needs are met, they become more comfortable … The long-term expectation is going to comfort others with the same comfort with which you have been comforted." These highly experienced pastors demonstrate a higher level of understanding of pastoral care than the other respondents. They both agreed that while the short term aim of pastoral care is meeting immediate needs, the long term aim is helping pastoral care recipients become independent of care givers and subsequently grow to maturity. Their views encapsulate the primary aim of pastoral care: to bring pastoral care recipients to a state of maturity in Christ so that they could also offer the kind of help they had received to others.

However, the process of bringing a recipient to this level of maturity demand painstaking and frequent follow-up in many cases. For example, Pastor L remarked that: "We expect positive change. …We provide follow-up… to ensure progress is made…" A similar view is also expressed by Deacon C: "… As a result follow up …, one will be able to push them. It is giving people support until something positive happens." These views emphasise the significance of effective follow-up to help pastoral care recipients navigate the sustaining function and empower them to grow in maturity in order to also become care givers as suggested by Pastors C and U.

5.2.9 Activities Towards Effective Pastoral Care of Members

Table 5.6 below describes the diverse activities provided by the congregations towards effective pastoral care of their members. All congregations hold weekly bible study meetings

in addition to house fellowship meetings to promote the spiritual well-being of their members. They have training classes for new believers and new workers as well as a variety of training courses to meet a variety of needs. Deaconess B of Parish A asserts that the reason her Church focuses on training is "…to make sure they are spiritually grounded … and know how to stand up for themselves, how to use the Bible as the word of God, which is the sword of the Spirit … in time of sickness, bereavement and things like that.…" The congregation also arranges training programmes on various issues according to needs as indicated by Pastor A: "…We invite professionals to talk about healthy living, money management, debt counselling and immigration."

Table 5.6 – Activities Provided for Pastoral Care of Members of Congregations

Type of Activity	**No. of Respondents**
Weekly Bible Study	5
Workers' in Training	2
Well-being Seminars	3
Counselling	6
Access to Pastor & Ministry Team	5
Financial Support and Fundraising	6
Business Start-up & Mgt. Seminars	3
Marriage Seminars	2
Pastoral visits and follow-up	3
Prayers	2
Welfare team	3
Foodbank and material support	2
Demographic Fellowship Groups	5
Info. on training/welfare agencies	2
Legal and Professional Support	2

Pastor C's church addresses how members could improve their skills and employment opportunities: "…we look for areas where people can be developed and be equipped to make them marketable out there. We organise seminars to really equip people, for example, how to find a job, how to do well at interviews and so on." There are also other forms of training as earlier mentioned, e.g. crafts or business start-up to empower members. Pastor M describes

how such training in Women's fellowship has enabled some women make transition from unemployment to self-employment: "…Sometimes we get somebody to come and teach us how to make crafts, e.g. beads. Those that are not working might through these activities find a solution to their unemployment. Before you know it they have started doing a small business."

The reason why there is a focus on bible study and other forms of training is further clarified by Deacon N:

> …We have conferences, seminars, etc. to ensure that they have the knowledge to take themselves out of what they might have found themselves in. The emphasis most of the time is not to find themselves in a negative situation…We have a programme that is called digging deep, where we study the bible; it is open to everybody to contribute, ask questions to clarify issues they don't understand which provides a platform for them to grow in the Lord … So we prepare them to be able to face some of these problems on their own….. Most of the time it is usually when the issue has gone out of control that they bring it to the attention of the pastor.

Training, especially bible study, is provided to help members learn how to handle problems that they might encounter rather than depend on the pastors. The benefit of such training is that it empowers members to be self-reliant hence liberating them from clergy–dependency. Thus there are continuous proactive efforts to equip members so as to prevent problems that will necessitate pastoral care intervention. In addition, training is also provided on a wide range of issues to empower members in order to improve the quality of their lives as new immigrants. In addition, there are practical actions to ensure members in need are supported by other members of the congregation who are professionals in the specific area of need. For example, Pastor U's church has a team of solicitors that provides assistance on immigration

matters. Thus there is a focus on providing practical help to ensure members are well supported in time of need while also encouraged to become self-reliant.

Pastor C of Parish B emphasises follow-up and pastoral visits to keep in touch with their members: "…We try as much as possible to … visit people and see how they are faring. If people are absent in church we make sure that somebody goes to see them or we call or send a text to make sure everything is OK with them". However, Pastor B lamented the dilemma they still encounter. "…we encourage them to support themselves. But the majority…want to be dependent on the leader. … That level of independence is not there; …the moment you leave them, they believe you don't care. So you have to keep following them up…" Although there are a variety of activities to nurture members towards maturity so that they could cope effectively on their own if crises arise in their lives, sadly, many members still demand pastoral care because they haven't reached the level of maturity expected.

Fellowship groups exist to provide encouragement and mutual support. There are also fellowship groups along demographic lines: Men's, Women's, Singles', Youth, Married Couple's as well as Older people's groups. The leaders of the fellowship groups or respective demographic groups are responsible for the pastoral care of members in their respective group. Using the Women's group as an example, Deaconess C describes how each group functions:

> … when there is a problem with a woman, the women's group prays together and also practicalises it by giving contributions. …. These are women getting together, supporting one another. Men also have their own arrangement, so also the singles and the youth.

Thus apart from praying for the needs of members, each congregation also offers moral and financial support through fellowship and demographical groups. Support from a group is usually in addition to other supports offered by individuals.

Pastor U however noticed that members do not use the services of the Welfare Department as much as expected: “people are very shy and are not forthcoming in seeking help. So we do it indirectly now. If we notice or hear about a need that the church can meet, we approach the recipient in confidence and such helps include school fees, rent, clothing, food.” There is a weekly pastoral counselling surgery in Pastor Y’s church so that members could have a one-to-one meeting with the pastor or his wife if they do not wish to share their problems with members of the Welfare Committee. On the other hand, Pastor V emphasises the importance of members having direct access to the pastor and other ministers through digital communication media: phone calls, text messages and email. Pastor V also indicates that regular visits ensure good contact with members and facilitates proactive actions towards members’ well-being. He is also encourages members to visit one another to develop relationship and mutual trust. Thus there is a structure in place in the RCCG churches to promote members’ well-being and facilitate appropriate practical actions. Members are encouraged to engage in a variety of fellowship groups that provide immediate support to members in time of need. In addition, members are encouraged through regular Bible Studies to learn how to deal with issues that arise in their Christian journey.

5.2.10 Pastoral care activities perceived as critical towards effective pastoral care

Table 5.7 below describes the activities identified by respondents as critical to effective pastoral care within their congregations. The interviewees expressed diverse views with

respect to the activities that are perceived as critical towards ensuring effective pastoral care of their members in the UK. It is ironical that prayer was not identified by any of the respondents as the most critical solution to pastoral care needs whereas Bible Study is considered as the most effective solution by many of the respondents.

Table 5.7 Activities Critical to Effective Pastoral Care

Activity	No. of Respondents
Bible Study	5
Communal Support	5
Follow-up	4
Pastoral visit	4
Prayers	2
Professional support	2
Fellowship group	2
Gifts	2
Counselling	1
Social Activity	1
Welfare Department	1

The concise view of Pastor A summarises the perceptions of other respondents on Bible Study: "the most effective activity is the Bible study; it is laying the right foundation. We also have a prayer line twice a week…. The focus is to build people up spiritually. If they are healthy spiritually they can prevent problems or manage problems that come up." Pastor A's view that the Bible is the most significant instrument in pastoral care needs is echoed by Pastor C.

Pastor X equally posits that it is important to empower members through appropriate spiritual nurturing activities. She argues that the most important pastoral care activity is to enable people to grow in their personal relationship with God to avoid dependency on their pastor:

> I believe that people should be able to have a wonderful relationship with the Almighty God…, then they can pray for themselves. The pastor is not there 24 hours of the day, but they are able to pray for themselves, they are able to open the Bible and know what Bible

> portions to read for comfort… I believe it is this spiritual aspect that would be the most effective one.

The significance of mutual support among members through subgroups is also highlighted by some of the respondents. The view of Deacon C of Parish B explains the depth of involvement of each subgroup towards pastoral care:

> If you are part of a group, there is someone looking after you. Let me use the men's fellowship as an example. The fellowship has actually liberated many men; it has brought in motivational speakers who have been able to address … issues such as how they should relate with their wife and children especially in this land. …; it has also helped to form friendship and enabled pastoral care.

The importance of mutual support from members is also emphasised by Deacon L of Parish C:

> …when issues come up, people …want somebody who will not be judgemental that they can go to and discuss the issues with … ….. Yes, you still have to be firm in telling them whatever they have done that is wrong …. But then, to also sympathise with them and see how to get them out of the issue or that problem. Such support is very crucial to anyone … who comes to ask for pastoral care.

Follow-up visits are undertaken by members of the Follow-up or the Welfare Team. A primary reason for regular follow-up visit was given by Pastor U:

> I have discovered that the issue of loneliness is very paramount. … Africans have more regular church attendance because they are not used to the loneliness they experience in the UK. They see coming to church as fellowshipping with others. … So follow-up and visitation activities … are very important.

Thus regular follow-up visits are to avert the problem of loneliness that new immigrants experience in the UK.

Related to follow-up visits by fellow members is pastoral visits undertaken by ordained ministers, especially the pastor. This view is best expressed by Pastor Y: "…I know that

people do like it when the pastor checks up on them just to see how they are doing. I know visitation is something that is very critical in ensuring effective pastoral care. … Visitation allows sharing with them to know their needs".

Thus regular pastoral visiting is a proactive action by the ordained minister towards better understanding of the needs of members of his/her congregation, and hence facilitate appropriate proactive actions to avert critical pastoral care problems. It should be noted however that the older respondents who had experience as pastors in Nigeria are the ones that emphasise pastoral visit.

Apart from pastoral visits by ordained members and follow-up visits by members of the Follow-up and Welfare teams, members are also encouraged to visit one another to facilitate trust and openness. Pastor V explains why such friendship visits are encouraged: "… we encourage people to visit one another … to create a level of trust so that they can share their personal problems with one another and render any help that can be rendered to one another". Thus friendship visits by other members of the congregation are intended to build relationships, engender openness and trust to facilitate mutual support. Members are encouraged to care for one another thereby reducing demand on ordained ministers.

The benefit of traditional African generosity to people you visit is also highlighted by Pastor Y: "…sometimes also giving gifts … have been quite effective in pastoral care.…. It is when you give that people then open up …That is something we found quite effective in pastoral care." Deaconess C of Parish C also espoused a similar view. Thus ministering to the physical needs of people sometimes facilitates deeper concern about their spiritual needs.

Deacon A emphasised counselling because he perceives that "counselling … cuts across every… problem that people have. In most cases, having someone to talk to helps a lot." On the other hand, Pastor B claims that provision of food, clothing and money are critical needs. Her parish also has its own internal food bank where members donate food and clothing for the benefit of other members in need. Related to welfare provision is Deaconess B's emphasis on the need to support those that have immigration problem - "…We do have lawyers among us that … advise on the new immigration laws regarding bringing children in or having husband here."

These responses indicate that RCCG congregations adopt multifaceted approaches to care for its members. But the clear objectives are: spiritual nurturing of members to prevent problems in their lives, guide and empower them to manage problems that might arise; secondly, to facilitate access to essential welfare needs and appropriate professional help to normalise immigration status, if necessary. Thirdly, there are proactive actions to meet the needs of members, promote trust to encourage members to be free to share their needs or problems to facilitate mutual support. Consequently, pastoral care is not expected to be exclusively the function of ordained ministers or designated officers of the church. These initiatives are aimed at developing church members that are mature to handle issues on their own, mutually supportive and less dependent on the pastor.

5.2.11 Structure for effective delivery of pastoral care

There is a structure in place in each of the RCCG congregations to ensure all active members are well looked after. The hierarchical structure that is in place in these congregations is summarised by Pastor A of Parish A:

> We have for example, departmental heads … that deal with personal issues that may arise among members of their departments; …Then the next level is the minister in charge of the department…. Welfare officer deals with low level issues – such as I don't have money for utilities. People sometimes wish to confide only in the pastor but we encourage workers to talk to their sectional heads to avoid overloading the pastor.

The same structure is also adopted in other RCCG churches. This structure ensures that no active member of the church is ever over looked in time of need and anyone in need has immediate access to pastoral care. This view is also buttressed by Pastor M.

All the congregations have demographical groups, e.g. women's and men's fellowship groups, beside other activity groups in addition to house fellowship groups. These groups provide their members opportunities for social interaction and mutual support. For example, Pastor C explained how demographical groups provide mutual support to their respective members:

> …for instance, we have a ministry that we call mothers and babies that support young mothers when they give birth. The wonderful people in that group from day one of birth go to the young mother's house. They help to take care of the house and offer help in whatever area there is something for them to do; that relieves the young mother and she can have time to rest. That is done over a period of time until when she is back on her feet.

This arrangement in which the mother of a new born baby is given home support to reduce stress that might lead to post-natal depression is a practice common among the Yorubas. This proactive action prevents potential major pastoral care problems. Demographical groups are therefore network and support groups to solve exigent problems among their members offering also immediate pastoral care support to their members. Any problem that could not be resolved by the sub-group is passed on to a higher level, usually, the minister or pastor in charge of the group. The issue is stepped-up the hierarchy to the senior pastor, if necessary.

All the churches also have a Welfare Department that takes care of physical and financial needs through a welfare fund managed by the department. Deaconess B explains how money is raised for the fund in Parish A and the motivation for the Welfare Fund scheme:

> We do have a welfare purse…If people have critical situations and need some money, we do give help from this purse. …The bible says when someone asked Jesus when did I clothe you, when did I feed you, Jesus said, when you fed the poor, when you provided for their needs. …to provide for the needs of others is the backbone of our ministry.

But interestingly, members in need are sometimes reluctant in asking for support as observed by Pastor B of Parish A:

> … not everybody will come to the pastor, so we've said to people, if you noticed that anybody is having a challenge, …you should bring it to our attention. …We will know how to approach the person and give the person something. That is the way we try to care for everybody. Yes. We are each other's keeper….

The approach described above empowers all members of the congregation to engage in the well-being of fellow members through generous giving. In addition, members are also encouraged to be concerned about each other's needs. Friendship visits previously discussed facilitate openness towards better awareness of each other's needs.

Mentoring is also adopted in Parish B to promote mutual support. Deacon C elaborates on their Parish's mentoring scheme through which experienced professionals mentor newly qualified or newly arrived professionals: "…the mentors are people who have excelled in their profession or business. …the names of the mentors are mentioned and the area they specialise in. If you think you need support in the area of their expertise, you are encouraged to see them". Thus apart from financial support, the pastoral care approaches emphasised in this parish are: proactive mutual support to avert potential problems and appropriate support to promote the development of members or to enhance their employment potentials.

There is also concerted effort to follow-up members that are absent from church services to ensure that no member is overlooked and any need is attended to in good time. Attendance register is used in Pastor U's church to identify absent members: "…we have a membership attendance register. … We are able to discover those who are absent in order to follow-up and find out why they were absent." The follow-up is undertaken in Parish A by the Visitation Team. The role of the Team is explained by Deacon A:

> …we have the visitation team, comprising of many in the ushering department and two or three members of the pastoral team. … It is their duty to forward the name of an absent member to the minister in charge…who will now initiate follow-up. …In that wise, we make sure we are in touch with every member, if there are issues we immediately attend to them.

Such concerted follow-up ensures that new members and others who are unaffiliated with a fellowship or an activity group are not over looked or denied pastoral care. Deaconess C's succinct response: "Everyone is involved, but what you cannot deal with you pass on to the pastor" summarises the general approach to ensure effective pastoral care of members in respective RCCG congregation. Such proactive approach is facilitated by open communication that promotes mutual trust and encourages people to freely share their burden.

5.2.12 Factors influencing pastoral care structure

The majority of the participants identified three key factors that influenced approaches adopted for pastoral care in their respective parishes: biblical example or injunction, personal experiences and feedback from their local situation and personal understanding of pastoral care. The influences of legislation and the mission statement of RCCG were also highlighted.

Pastor A highlighted the principle of delegation adopted by Moses as a principal motivation: "The template adopted is that of Moses in the Bible. We encourage people to share

responsibility to promote team effort so as to avoid overloading the pastor and also ensure everybody is involved in the care of others or the work of ministry." This biblical example of delegation is also emphasised by Pastor L. He indicates that "each pastor has a portfolio …. The pastor in charge of each respective area of operation provides pastoral care to people in that department." Thus there is a conscious effort to adopt a structure that enables pastors to share the responsibility of pastoral care with other leaders.

The majority of the respondents cited the influence of biblical injunctions in the strategies adopted for delivery of pastoral care. For example, Deaconess B noted that in Parish A: "….People contribute to support one another. We use certain bible verses to encourage people to give, for example, '…give and it shall be given back to you'…." The influence of James 2.16 is also inferred by Pastor C of Parish B: "…the bible tells us we cannot just tell the person God bless you and be warm. So we see to it that that person is kept warm indeed. This principle is what we uphold. It is the major factor that guides what we do." Hence, practical actions to demonstrate particularly "love your neighbour as yourself" is a major influence.

The significance of love is echoed by Deaconess C of Parish B. She expressed a practical action initiative in her church that is analogous to mentoring. She opines that "not everyone knows the system of this land, so it is good to have people that have experience … that can help you to find a solution to what you are going through. A problem shared is a problem solved". All RCCG congregations involved in this study ensure that any member in need of help has immediate access to support. Members are also encouraged to demonstrate practical love by supporting or sharing with other members in need.

Some respondents also expressed the view that the approach adopted for pastoral care evolved from personal experiences or feedbacks from their members. Pastor M noted that the structure in Parish C evolved from experiences: "…people's comments and opinions made us to look at what we can do to make sure that everybody has access to whatever area they need help so that nobody is isolated. …. So we actually operate as a family church, we are very close; … we look out for each other…."

Pastor B remarked how bad experiences instigated a more proactive structure in Parish A:

> …We discovered that sometimes people had need and we were not aware of it. …We now realised that they will not come to us directly … We told heads of departments, even workers, if you notice that somebody is in need … come and tell us. …more people now feel free to come to us to tell us about any need…

Other respondents gave their own personal experiences as factors that influenced the pastoral care approaches adopted. For example, Pastor Y explained how she learnt to interpret non-verbal communication, especially body language that do provide signs of underlining problems. She noted that:

> …being able to read body language helps. …Sometimes you take a direct approach depending on the person; you could just ask directly, "What is going on?" In other cases, you feel there is a something going on and you send out feelers…

However, she emphasised the need to exercise caution in using this approach: "In Nigeria, we have a more direct approach. But here, you have to be careful. Direct approach might send them off." The importance of a good understanding of the role of a pastor and how the pastor should encourage open communication between with the members of the congregation is also highlighted by Pastor V:

> …Jesus was approachable. People can come to him, even those that didn't want to come directly sent people to him and he answered them. … It is this understanding that has led to this approach. I feel I should

> be accessible to people at any point not that anybody should try and book an appointment and still unable to see me in three months.

Thus his approach to pastoral care is following the example of Jesus to be accessible to all in need.

In summary, the explanation given by Deacon N of Parish C probably represents the view of all RCCG congregations in general.

> …it is also within the aims of the church to make sure that all the members get to heaven… the church has to identify whatever it is that may take them away from the church or from the faith as a whole and prevent them from getting to heaven. … So anything that you see that may want to take them away… from holding on to God will influence our approaches and procedures.…

This insightful understanding of the purpose of pastoral care also agrees with Paul's admonition in Colossians 1.28.

5.2.13 Influences of African Background on Pastoral Care

The majority of the respondents (64 per cent) rose to leadership positions in RCCG in the UK. They didn't have any leadership experience in pastoral care in Nigeria prior to migrating to the UK. However, they all noted that their up-bringing in Nigeria, in the Church and in their family setting, has largely influenced their perceptions of pastoral care. For example, Pastor M of Parish C noted that:

> I thank God for theological training and other training…What has really influenced me is …my upbringing. I grew up to know my parents as staunch members of an Anglican Church; … I saw them showing concern for others; it was a life of your business is my business, your problem is my problem, and your joy is my joy …. I also grew up to know that when a family is at peace, it will affect the church, and if it is otherwise, the church also will be affected. …So my background has actually influenced me.

Similarly, Deaconess C of Parish B acknowledges that her family background has much influence on her understanding of pastoral care:

> … I was brought up in a place where you don't know the difference between my father's children and the children of other relatives, for example, my cousins. We all grew up together. …. It is a life of supporting one another which probably influenced my pastoral care approach …. Our African background makes us show more concern to others in need beyond the duty of care as professionals. I believe that is the reason for the setup we have in Church, because of our African background, our compassionate lifestyle, we are our brother's keeper…

It could be implied that there is a high expectation from the African background that those who are more able should support others in need. This "Ubuntu" factor has subsequently influenced perception of pastoral care in the African context and has impacted on approaches to pastoral care in RCCG congregations in the UK. This view is also reinforced by Pastor B of Parish A:

> One of the things from my African background is … if somebody is going through a challenge, we try to get involved, rally round the person, support the person, show that we truly care. We believe that "enia ni aso" (i.e people are your clothes, implying, your weaknesses are covered by people that surround you), that has really influenced my understanding of pastoral care.… This has made me more sympathetic towards people…

Pastor B thereby draws attention to the influence of collective support in African context. Deacon N further elucidated on the impact of African communal life on pastoral care approach in RCCG congregations. The predominant influence of African cultural background on pastoral care approaches is best explained by Pastor C of Parish B, one of the five respondents that had leadership experience in Nigeria as a pastor prior to arriving in the UK:

> One thing that has become like a platform for me personally regarding pastoral care is the communal life in Africa. For instance in Africa, we have extended family all around people. And now because we have seen such in Africa, we want to put something together that will represent that kind of family support that people do enjoy in Africa. That is why we have the ministry of mothers and babies here to remove

> the stress that young mothers always go through which land some of them in post-natal depression because they don't have support. We look at what obtains in Africa and we now look at how we can put something in place here so that people can still receive support though they are far from their roots in Africa. … It is because sharing is very common in Africa, people share house and food with one another. It is something that is very helpful. The visitation too is because I remember when I was young, I knew almost everyone in our neighbourhood. …

The biblical injunction underpinning communal and proactive support is identified by Deacon A of Parish A:

> … I would say from our background from Africa …we do things together. We celebrate together, we rejoice with one another. … People don't have to come to you before you offer them the help and the love and encouragement that they need. I would say that it is part of African nature to offer helpful hand to people, especially when we call ourselves family…

All of the respondents that have had experience as pastors in Nigeria equally expressed the impact of African communal life on their pastoral care approach in the UK. Pastor U emphasised that, "some of the care being rendered by the social welfare system in the UK are responsibilities rendered by members of family to one another in Africa…" This practice of providing practical help in African community is further illustrated by Pastor Y who noted that:

> "… an African woman is used to struggling. Usually, the woman does the "dirty job". That has helped in pastoral care because as a pastor's wife, I wouldn't think it strange if I had to go and stay in somebody's house that has just lost her husband and she is so distraught and can't be alone and I have to put a mattress on the floor to sleep in her house in the period of her grieving. That is something that comes from my African background that I know that my English counterparts will find strange."

She also identified the impact of the African practice of giving gifts on pastoral care:

> … giving of practical gifts is very African, especially giving of money. You identify the situation, and you just give. That is something from my African background that I think has influenced my understanding of pastoral care. Even where it has been rebuffed, by people of other

> cultures … it has been greatly appreciated. It allows us to have a relationship that goes beyond coming to church together.

Another female pastor, Pastor X, who also had many years of experience as a pastor in Nigeria affirmed the impact of family ties in African setting on her approach to pastoral care in the UK. She noted that: "… in Africa, family tie is very strong. That is one thing we try to do in our church here, maybe because we are still very small. …We encourage visiting one another as if we are family members like we do in Africa." She is perhaps implying that the African approach to pastoral care is more practical in a small congregation but might lose its impact in a larger congregation.

Pastor V however contends that his approach to pastoral care has been largely influenced by his experiences in Christian fellowship groups in Nigeria. Highlighting the level of care that was offered and received, he asserted that:

> I won't say it is my African background, I will say it is my biblical understanding. … When I was in the University … I was watching over others and finding out how they are doing. All these arise from my understanding of the Word of God.… There should be a caring nature in every Christian that makes him want to look out for the other person. Either the Parable of the Good Samaritan, or Christ himself taking the towel to wash his disciples' feet, gives us the understanding that caring for others is the nature of a Christian. Every Christian should be a pastor at heart and in a way and care for others….

Thus Pastor V seems to be implying that biblical examples supersede cultural influences in pastoral care. Notwithstanding, he agrees that the communal support and collective caring approach in African context reinforces his biblical understating.

Pastor X however thinks that there are constraints in the UK society that limit demonstration of African cultural values in pastoral care. She noted that:

> … In Nigeria I could easily say to a member of the church "…I am coming to visit you this evening." The person will be excited that the pastor is coming to visit. … Unfortunately, you cannot do that here…you cannot just barge into people's home or space in this place. You have to obtain their permission…. Sometimes you have to use a public space like Costa to talk with people…Rules, regulations and other restrictions in this country limit one from giving full pastoral care the way it is done in Nigeria.

Notwithstanding, some African cultural practices have influenced how participants have approached pastoral care in the UK context, though scriptural examples tend to have some influence, especially, to underpin African values. Thus, African pastors in the UK are intuitively contextualising their pastoral care practices because they are sensitive to local cultural practices and legal constraints.

5.2.14 Similarities and Differences Between the UK and Nigeria in Pastoral Care Activities

The majority of the respondents (64 per cent) became ordained ministers or pastors in the UK. They were therefore asked to base their responses on their personal experiences as members of congregations in Nigeria. Table 5.8 below shows the activities perceived as common to both contexts.

Table 5.8 – Pastoral Care Activities Common to Both Nigeria and the UK

Pastoral Care Activity	No of Respondents
Compassion	3
Counselling and guidance	5
Teaching and preaching	5
Prayers	6
Pastoral visits	6
Practical Support	10

Most of the respondents agree that the following pastoral care activities are common to both environments: visiting members suffering from ill-health, bereavement or other issues as well as follow-up visits of new or absent members. Other common activities identified are: counselling as well as spiritual guidance of especially people with marital problems, providing financial support for people in time of need and helping members in other practical ways to demonstrate Christian love and commitment.

Three pastors (C, X and Y) with pastoral care experience in Nigeria acknowledged that pastoral care issues are similar. Pastor C argues that "…because we are all human beings, we are basically the same …our needs are not all that different. All the needs in Nigeria, we have here but they might be in another dimension." Pastor Y expresses a similar view: "sin and sickness as well as dealing with people who are in pain and people who are sick are common." Pastor X similarly highlighted that "…Solving people's problem is basically what pastoral care is about, whether they are spiritual, emotional, and physical or whatever kind of problem. That is common to human beings in any part of the world." Thus pastoral care needs of people will be similar irrespective of the context. Notwithstanding, Deacon A highlighted that "…You cannot apply the models you use in Africa to this country without running afoul of the law." However, the goal of pastoral care in both contexts is the same as summarised by Deaconess B: "The goal of pastoral care both in Nigeria and here is to actively engage with people so that… they have a shoulder they can lean and that the church cares for them… especially people that are vulnerable."

Practical support in time of need is the most mentioned activity. Deacon N explains why practical support is offered in time of need in both countries. However he argues that:

> …back in Nigeria, the kind of support we tend to get is far more than we would get here in the UK. … In Nigeria the whole family, colleagues at work and the church rally round to support. But here we tend to have only the church. For a lot people, their extended family is not here. When you have issues or problems in Nigeria … people you don't even know will come and stand with you.…

Deaconess C shares the view of Deacon N with respect of communal care and collective support: "…we have communal care in Nigeria…. but here it is different in a way. Because of the law…you have to be very cautious. But in Nigeria we all learnt to look after one another. We still do so here as well, it is just that it is a different approach to the Nigerian one."

It seems the migrant situation of most members of the church increased their dependence on the church for extra-religious pastoral care in time of need. The proactive nature of communal support is also highlighted by Pastor U: "Back home when you know there is a need, you don't wait to be invited, you move in to it directly. When you know about a need, you believe it is calling for your attention and you try to meet the need."

The significance of prayers is emphasised by many respondents. Pastor L acknowledged that "…prayer is the key activity either in Nigeria or UK. Even if we have a good structure, positive change will not occur without prayers. People's needs will not be met without prayers." The importance of pastoral visits is also highlighted by many respondents. Deacon A noted however the reduced frequency of visitations in the UK: "… But people here work on Sundays unlike in Nigeria. If someone is not in church on Sunday, you do not know if they are working all day on Sunday. Those are the little differences; it is just the frequency…"

Pastor V with years of experience in Nigeria agrees with Deacon A. He however opined that telephone could be used to augment visitations. This view is also supported by Pastor

Y:"…visitation is common to pastoral care… if you cannot be there physically, your phone line is always open to them."

Some respondents emphasised preaching as well as teaching as pastoral care activities. They agreed that good bible teaching is equally emphasised in both contexts: Nigeria and the UK. Stressing the importance of good preaching Deacon A argued that

> in the dissemination of the word, the message is the same …Try and live a life of holiness, that is constant, it doesn't matter where you live;… if you say you are a Christian, you must live your life along the Christian tenets… Pastoral care is the same, encouraging people to live in holiness.

Similarly, Pastor M thinks biblical teaching on family life is common in both countries.

While agreeing with the importance of good bible teaching and preaching, Deacon C however identified the need to contextualise biblical injunctions. He argues that cultural values could be used to reinforce teachings from the bible in pastoral care issues:

> … Our approach is to look at our culture and align it with the word of God to find solutions to any problem. … Our culture coupled with the word of God really help us to get things done; …but many of us when we arrived into this country we want to leave behind our culture and want to do things the way the indigenes do things.… Our culture is rich; our culture is definitely godly as well. Pastoral care makes people to remember where they come from. In fact, sometimes mere referring people to our culture, and making them realise if they can just hold on to its values, it will help them. … You don't need to refer to the word of God before people come back to their senses.

Deacon C is inadvertently emphasising what Bevans (2002) described as anthropological model of contextual theology.

Table 5.9 below describes the key differences perceived by the respondents between pastoral care in Nigeria and their experiences in the UK.

Table 5.9 Differences between UK and Nigeria in Pastoral Care Delivery

Factor/s identified	No. of Respondents
Legal constraints	7
Impact of British culture	4
Restrictions of Safeguarding	4
Confidentiality and data protection	4
Lack of openness	4
Charity Commission regulations	3
Greater sensitivity to human rights	3
Focus on scientific approaches	3
More demand on pastors	3
Provision of welfare support	3
More respect for pastors	3

The majority of the factors identified by the respondents could be classified into three broad categories: legal constraints and cultural impacts of the British society and differences in the RCCG's ecclesiastical structure between Nigeria and UK. Both the positive and the negative impacts of these factors were identified by the respondents. Half of the respondents identified legal constraints as the major difference. In addition, four respondents specifically identified restrictions by the Charity Commission on the use of church funds towards members' welfare. Three other respondents mentioned constraints due to guidelines on safeguarding. Thus almost all the respondents have concern about how UK's laws and regulations limit pastoral care delivery in the Church.

The views of Pastors L and M on the constraints imposed by the Charity Commission on financial management of registered charities succinctly represent the views of other respondents. Pastor M observed that

> … In Nigeria, the church is more independent…, for example, if somebody is in need financially … the church can give … some financial help in any way they could. But here, the Charity Commission does not allow you. You cannot dip your hand into the church's money to help your members….

Pastor L suggested how to overcome Charity Commission constraints:

> … We therefore encourage members to give individually to support one another. We have the extended family in Nigeria to support people but here church members play that role. We are the substitute family members. The church plays more important role in the life of people in the UK.

There are mixed responses on the impact of statutory guidelines on safeguarding. Pastor X expressed concern about restrictions of safeguarding regulations: She noted that "…safeguarding issue is sometimes a serious limitation to pastoral care. You are not free to show the love of God to people as much as you'll want to do because you are remembering the law…."

However, Deaconess C thinks safeguarding regulations in the UK help to improve pastoral care of young people and children. She asserted that: "I believe we actually look after our children better here than in Nigeria… For example, before I can look after them here in the church … I need to be criminally checked by the state which doesn't happen in Nigeria" While Pastor U agreed that safeguarding regulations are necessary to reduce child abuse, he argued that "…some forms of abuse do not exist over there in our country because people are open and those issues cannot be covered up easily as they did here". Thus unlike the UK where statutory rules and obligations are needed to avert the problems of child abuse such abuses are prevented in the Nigerian culture through openness.

The limiting impacts of cultural issues such as openness, privacy and confidentiality on pastoral care are extensively discussed by many respondents. For example, Pastor C explained that:

> …things have to be approached in the context of the (local) culture…. For instance in Nigeria, I don't think we ask people 'can I pray for you?' But here you need to ask if you could pray with or for people. That is the difference between here and there. Even the mothers and babies (support scheme) that I talked about, you can't just go to their home, you need to get their permission and respect their right to privacy.

Interestingly, those who expressed deepest reservation on the constraints of British culture on pastoral care are respondents who have had years of experience in Nigeria. The major difference in approach to pastoral care that is highlighted by this group of respondents is that pastoral care beneficiaries do not share their problems as openly as is the case in Nigeria. This problem is best summarised by Pastor V:

> The major difference is that over there people are more open unlike here… People over there will let you know whatever they are going through. But here people wouldn't let you know their situation until when things are really bad. …People are not as forthcoming as they should be. They will rather suffer in silence… because they don't want others to get involved in their lives. This problem affects delivery of pastoral care…even if you want to help you are limited… because people are unwilling to open up and share their problems.

Other respondents concurred that the higher regard for fundamental human rights, especially right to privacy and personal space, limit pastoral visits. Pastor U noted that:

> …sometimes when you hear of an incident …you'll rather keep quiet until when you are invited rather than infringing on the person's fundamental human right. That would be a difference. Take visitation for instance, back home you can knock at people's door anytime, but here that might not be possible you don't visit people uninvited.

Pastor X also agreed with the views of Pastor U and added that "… you have to get their permission and …you have to respect their space. That is a major factor here in pastoral work".

Pastor M indicates that concern for people's right to freedom and privacy also constrains how you approach, especially, the process of reconciliation in marital conflicts "…you have to be careful …… how you give instruction to sort out issues; …sometimes it is like pleading with someone who is wrong to do the right thing. You have to give them their room, and be cautious in dealing with them and respect their privacy and their rights…"

Once again, because of his wealth of experience as a pastor in Nigeria, Pastor U highlighted a major reason why the AICs in the UK are more involved in many non-religious issues in pastoral care:

> The first and most glaring difference is the detachment from family. Because at home people live close to their family, most problems are solved within the family ….before you get to know about it in the Church …. But here, they are out of their family circle and …whether you like it or not … you are their new family. So you have to be more involved.

Pastor V further adds that: "…even if you don't want to help, you are compelled to do so. They expect you to help; there is a natural expectation that you will help them".

Consequently, the AICs are more involved in non-religious issues as part of their pastoral care activities. Pastor U notes the reasons for such involvement in non-religious issues:

> …some of the pastoral care that happens in Nigeria borders on social welfare issues. There are welfare support systems in this country that make pastoral care supplementary. … In other words, the state provides a lot of support, so the demand on pastoral care is reduced so you do more of signposting of people, telling them what to do if they needed help. The problem comes when they are not entitled to social benefits here. …That is when the church will start to see what they can do to help.

One significant difference in approach to pastoral care was identified by Pastor A and Deacon A. Pastor A explained that "…the culture in Nigeria lays emphasis on most problems being

spiritual in nature. In UK, people still believe in it, but not as much as in Nigeria … Most pastors in UK are educated and do not consider deliverance as a short cut approach. They get involved in counselling." In the same vein, Deacon A concluded that "…the system back there doesn't have the kind of information needed to help people. …Everything is done from spiritual perspective. There is little medical and psychological input. … I believe it is just ignorance. …."

Pastor Y expatiated on the need to be more cautious in the UK when dealing with spiritual aspects of pastoral care. She asserted that: "…… the difference is we cannot be very vocal when it comes to such aspects of pastoral care. Here in the UK, we will think twice before we say we are having deliverance prayers." Thus there is a greater expectation of application of scientific approaches, i.e. psychological and psychotherapeutic approaches, in pastoral care in the UK. The need to approach counselling with higher level of professionalism is also emphasised by Deacon C:

> …In the UK …there is some degree of professionalization in counselling and one has to be careful to meet professional standards in the way you deal with issues so that you don't go against the laws of the land. There is so much control here by the law of the land on the way pastoral care is done.

5.2.15 Training and Adjusting to the UK Pastoral Care Standards

As previously discussed, there is a considerable emphasis on training in the RCCG to equip church leaders and members. Training is required prior to baptism (Believers' Class) and to progress from a believer to a worker in the denomination (Workers' in Training). Selected workers are prepared for leadership through further training in the School of Discipleship. Only graduates of this mandatory training programme are considered for leadership positions

such as – heads of departments, deacons, deaconesses, assistant pastors and pastors. Deacons and deaconesses are considered as ordained ministers in RCCG. However, assistant pastors and pastors in the UK undergo further training through the Pastors' Induction programme. All the respondents have undertaken training provided by RCCG in the UK. Pastor B further noted that: "…they have also introduced a new training Advanced Diploma in Ministry, which all the pastors must undertake. … It opens up your mind to how to relate to other cultures …" In addition, Deaconess B highlighted that "…we have seminars and conferences that we attend. …For RCCG to flourish in the UK they have to abide with rules in the country… So by going to these conferences and training, they are imparting that."

The RCCG in the UK is committed to making a major impact on the religious landscape in the UK. Ministers are encouraged to participate in continuous training and development so as to promote necessary adjustments that will enhance their effectiveness in ministry in the UK as illustrated by Pastor C:

> I have gone to Bible School here just to understand how the Bible can be communicated effectively in this culture.… I am also member of the Christian Association of Counsellors in the UK. All these are to really equip me for the job here so that it is not just importing what we do back in Nigeria here. It is not going to work even if they are Africans.

The need to make adjustments through training is also highlighted by Pastor M: "…one has to get familiar with the society … getting to know the lifestyle of the people and …what are expected of you here." Deacon N however feels that there is a greater demand for adjustment to legal requirements in the UK: "…We have to take account of any legislation, any requirement by the government and we also have to be sensitive to our people's needs, to adjust and adapt ourselves to their requirements…" Thus participants are aware that demands of the UK environment will involve major adjustments that will require formal and informal

training. Participants noted that they are encouraged to engage in continuous professional development in one form or the other.

Pastor U identified the significance of listening to local news: "It creates awareness about the environment, what is going on. By so doing, you get to know a lot about the laws of the land." He recommended the obligatory course for candidates exploring naturalisation in the UK: "Experiencing life in the UK": "I believe anyone who wants to operate in this country and do pastoral care should expose themselves to such studies or training…" Pastor V recommended training on communication skills: "…you have to know the right way to approach and relate to people, especially how to relate to the opposite sex." He further emphasised that workers must also undergo training on safeguarding in addition to legally required safeguarding checks.

Pastor Y acknowledged that she has benefited significantly from work-related training in social care. She further suggested the need for Africans to develop appropriate training on pastoral care and counselling for Africans in the UK:

> "But I think African Christians …need to come up with a kind training for pastoral care. … . Because …not everything African is good and not everything European is good either. But everything biblical is good. Let us now look at how we should do things from examples in the Bible. If we can get a correlation example in the Bible, it is what the church should do."

Pastor Y is therefore acknowledging the need to do further studies in order to contextualise pastoral care of Africans in an intentional context.

5.2.16 Influence of the UK's Culture and Lifestyle on Pastoral Care in AICs

Many respondents identified the significant impact that UK legislation, particularly safeguarding regulations regarding children and vulnerable adults, is having on pastoral care practice. Highlighting the impact of safeguarding, Pastor B remarked that:

> …I am more careful because of safeguarding…People looking after children must have CRB; …we must make sure that the children are protected, adults are also protected, because we've got vulnerable adults among us.… We make sure we are doing the right thing…. Even…, every person that handles food has done training in the area of food and hygiene….

Pastor L also acknowledged that the constraints of the legal framework in the UK have made him more cautious in every aspect of pastoral care. Deacon A agreed with Pastor L:

> …in everything you do in pastoral care you must have a conscious understanding of the legal implication. … Unlike back in Africa, those laws are also there, but nobody talks about them. But the difference here is … you'll make an undertaking that you understand what you are doing…

Provision of appropriate training in the RCCG to ensure all activities are undertaken within the confines of UK legislation is also affirmed by Deacon N and Deaconess B. Deacon C noted that: "…that the training one has to undergo here has actually helped me to understand pastoral care better." Pastor A however emphasised that his professional practice in social work in the UK has enhanced his approach to pastoral care.

> …interacting with people at work has given me a better understanding of how to deliver pastoral care. …Most of our pastoral care is still delivered in the context of our culture …our people are still fixed … about certain things they believe in…. Our Nigerian cultural influence is that prayer solves all problems. No other approach is considered as effectual. But here there is talking therapy that allows people to explore solution by talking through the problem and then prayers.

Pastor C who had experience in pastoral care in Nigeria asserted the impact of the British lifestyle on his approach to pastoral care:

> … back in Africa many things are taken for granted. …For instance … I took it for granted that people will always rally round to help you. It is not the same in our present society… That is why pastoral care has to be robust. Because when people are under pressure they can make choices that can get them even into deeper problem. … That understanding has made me to see things in a different light … to dig deeper and get more knowledge in the area of pastoral care.

Pastor U identified sensitivity to human rights, especially privacy and confidentiality. He stated that:

> … Confidentiality and data protection are things I have learnt here that make pastoral care a very sensitive issue. Individual human rights means if someone chooses to live on the street you cannot force him to come and live in a house. So when undertaking pastoral care, you don't take the other person for granted….

Other positive aspects of culture and lifestyle in the UK that are emphasised include anonymity and accountability. Pastor Y asserted that "anonymous donation is something that has improved my approach to pastoral care. You don't have to give things to people directly. Also, when it comes to prayers, people could leave their prayer requests on a prayer tree." Pastor X identified that concern about financial accountability has created greater caution on how you give towards members' needs: "…You have to account for every penny of the Church's money that you spend. That curbs people from being careless. You have to get a receipt for everything you buy." But she also argued that though "… these laws make people to be accountable and responsible, at the same time they are restrictive in pastoral care."

The view that the lifestyle in the UK imposes some restrictions on an African approach to pastoral care is stressed by Pastor V. He argued that:

> … I think the African way is the Bible way. The rules and regulations in this country have not allowed things to be done the way it is supposed to be done. The Bible encourages you to be open, but here there are many restrictions. I think there is a conflict between the law

> of God and the law of man in this land. There is tendency to be humanistic …. Yes, we know they are trying to protect people from abuses…but there are too many rules. Whereas in Africa, if anything happens, for example, if a pastor misbehaves with a child, because you know things are open, within a short time others will know. Even the child will say it out. … In reality, if they go the African way, where there is openness…. It will be easier to reach out …and abuses can be checked. But here the law has actually curtailed things and have not made things as good as it was intended to be.

Notwithstanding, the consensus view seems to be that the way things are done in the UK have improved approaches to pastoral care. UK standards have influenced especially discipline and accountability in financial matters as well as greater concern for safeguarding of children and vulnerable adults. Protection of the individual human right to privacy has however restricted the African culture of openness. Generally, pastoral care in the UK is approached with a greater level of professionalism and confidentiality by the participants than would have been the case in the Nigerian context.

5.2.17 Recommendations to Improve Pastoral Care of Africans in the CofE

Table 5.10 below describes the various recommendations made by respondents that could help white clergy improve their approach to pastoral care in African majority congregations.

Table 5.10: Recommendations to White Clergy leading African Majority Churches

Recommendations	No of Respondents
Regular prayer meetings	6
Have better understanding of cultures	5
Promote belongingness/community	5
Undertake home visits and follow-up	4
Actively engage & build relationship	4
Openness and accessibility	4
Diversity in leadership/pastoral team	4
Offer practical support	3
Promote home fellowship/bible study	3
Explore African-centred liturgy	2
Empower members	2
Demonstrate Christ-like integrity	2

Many respondents mentioned the need to provide opportunities for regular prayer meetings because Africans believe in the efficacy of prayers and love to pray. This view was emphasised by Pastors C and M. Pastor M noted that "an African … believes there is nothing God cannot do. Rather than rushing immediately to a GP or any other professional, prayer is the first action expected in pastoral care." Other religious activities suggested include house fellowship/cell group meetings and bible studies.

The importance of introducing African style of worship in the liturgy is also encouraged. Deaconess C expressed concern on the style of worship in a CofE that she visited recently: "… the worship was different. I found it a bit boring. I am used to drums and dancing. They have to adjust to make Africans more welcome". These suggestions express the need to be sensitive to how Africans like to worship and hence make conscious efforts to integrate their preferences into the CofE liturgies.

The importance of developing cultural intelligence is emphasised in various ways by Deacon C and Pastors M and U. Two issues were particularly emphasised: first, conscious efforts to improve understanding of various African cultures represented within the congregation. Secondly, it is necessary to actively engage in the lives of African members in order to build relationships. Such an approach will improve understanding of African members and their cultures. Thirdly, more efforts should be made to promote the well-being of their members. The importance of cultural intelligence was best illustrated by Pastor U:

> …I will advise any white minister to really know the cultural background of the people he is going to minister to. This is because many times the culture influences the type of care you render to the people.… You cannot deliver pastoral care successfully without knowing the culture and the background of the people you are pastoring. There are differences between Africans, what is acceptable

> in one African culture might be unacceptable in another. … You have to try to understand their culture and try to bring them out of their culture to the standard of God. There is no way you can take C for colour as C for culture.

Other suggestions were also made by some participants on how to develop cultural intelligence towards better understanding of African members, hence, more effective pastoral care. Both Pastor B and Deacon A feel efforts should be directed to reaching out to Africans. Pastor B suggested that

> …they (white ministers) have to build … relationship and rapport … over time … to get through to the black community. …They…have to show themselves as very friendly, they must have a listening ear, and they must be sympathetic. They must also be able to … come out of their comfort zone …there is no way they (white ministers) will reach out to a black person and the person will not reciprocate because they (Africans) really like that.

Deacon A equally suggested that concerted follow-up of Africans that worship in CofE churches must not be neglected. He opined that:

> … if I come to your church today, and … I don't come again and nobody bothers to ask of me, I will be thinking to myself that I don't think they want me in that place. …Even if it is just phone calls, making sure that every person that comes to the church … especially the new people, are accounted for, it will help a lot.

The need to effectively integrate African members into the church, learn from them and encourage them to be part of the pastoral team is further highlighted by Deacon N:

> …the minster should try and understand the African members who are in the church, keep them involved... The church should go the extra mile to encourage them to belong. Again, once they belong they are able to understand them and to understand the issues they may be facing which in most cases are different from the issues the white members will face…. The only way they can understand them properly is to … put in place home fellowships whereby they can get to know the families on a one to one level and then they can identify issues that they may need ….

The need to empower African members in the CofE is further highlighted by Deaconess C. She noted that diversity in the leadership team will attract more African members and also promote their active involvement in CofE congregations:

> … I would say have more Africans as workers so that they can relate to the Africans and learn from them…. Because as a white person, what you don't have, you cannot give. … There is a church in Bromley… even though the pastor is white… I could see my own people there, which made me feel more comfortable.

Other recommendations on empowering Africans in CofE congregations include sensitivity to the preferences of Africans in worship and liturgy. Pastors L and M emphasised the significance of prayers to Africans. This view is buttressed by Pastor M: "emphasis of an African is on prayer because we believe there is nothing God cannot do… Prayer is the first action expected in pastoral care. Prayer is the key to all things; you may end up not requiring the professionals." Africans' extensive focus on prayers is echoed by Deaconess B: "…the way we pray is definitely different from the way they pray in the CofE…." She recommended emphasis on other spiritual activities such as bible studies and fellowship meetings.

Another recommendation based on experience among African members in the UK is the need to offer more practical help. Pastor B noted that "…they should offer support, even if they couldn't offer any help, let them signpost them, at least do something to help." Additionally, CofE clergy should have active involvement in the lives of members of their congregation in order to resolve potential pastoral care issues before they become major problems. To this end, CofE clergy should encourage openness which is the bedrock of the African communal lifestyle. This view is stated by Pastor X:

> "… The British bring the issue of confidentiality into everything; …but Africans are more open to share their problems. We are communal…it is our culture. …Our greetings include finding out how everything is about you, your family and your work. But in other cultures, they

> …will see it as intrusion … But in this place, people keep to themselves. They are so confidential, they don't to bring out their issues."

The views of Pastor X are also echoed by Pastor Y. She challenged white CofE to be proactive:

> They shouldn't be afraid to invade their space, that is how we operate … Things that white persons will step back from are things that we'll welcome. They should be more upfront in caring for people. Jesus Christ will ask people "what do you want from me?" … Usually, such approach makes you know what is going on in the life of the members, but it may be difficult if you have a large congregation.

Thus, the majority of recommendations offered to improve pastoral care of Africans in CofE congregations emphasise improving the cultural intelligence of non-African clergy as emphasised by Paul in mission and evangelism: 1 Corinthians 9.19-21.

Notwithstanding, the need to maintain personal integrity is also emphasised by some respondents. This view is best presented by Pastor V:

> But really, they must study the Africans and appreciate that the African mind desires to be free like Christ. … I know there are rules and regulations but if they have Africans as the majority in their congregations…all they have to do is to be free in line with the word of God and show the love of Christ … there is no reason to be fearful.

In summary, cultural intelligence, empowerment, openness and Christ-like integrity are perceived by the respondents as key factors required to promote pastoral care by white clergy among Africans.

5.3 SUMMARY OF FINDINGS – YORUBA CofE CLERGY AND LAY MINISTERS

This section describes findings from five people of Yoruba ethnicity interviewed for this study. They are actively involved in pastoral care in CofE congregations as clergy and licensed lay workers. Findings from this group of participants will provide information on the nature of pastoral care offered by Yoruba care-givers in the CofE and also the means of checking the truthfulness of responses from the primary subjects, the RCCG participants.

5.3.1 Profile of Participants and their Congregations

Three of the respondents are clergy, one female (Revd F) and two male (Revd. G and Revd H). Revd F is an Honorary Curate in the Diocese of Southwark, that is, a self-supporting priest. Revd G and Revd H are incumbents (stipendiary priests in charge of their respective parishes). Two female licensed workers (a Church Warden and a pastoral assistant) were also interviewed: Ms M and Ms N. Revd F, Ms M and Ms N are in the Diocese of Southwark. Revd G and Revd H are in the Diocese of London, they were interviewed because the researcher was the only Yoruba incumbent in the Diocese of Southwark at the time of the study.

Revd G and H have been incumbents for over 15 years in their respective parishes. Revd G's congregation is a good balance of Nigerians, Ghanaians and a variety of African-Caribbean nationals. Revd H's church is predominantly Nigerians of Yoruba descent. Revd F has served in a predominantly African congregation for over five years.

Average attendance in each of the churches on a Sunday varies from 80 to 150 adults. Average attendance of children and young adults (under 18 years old) varies also from 40 to 80. Revd F's church also holds a Holy Communion service based on the Book of Common Prayer on the third Sunday of the month. It is attended by 6 to 8 people. All the churches hold a mid-week Holy Communion Service that attracts between 8 to 15 people. Activities during the week in Revd F's and Ms M's churches include Bible Study and House fellowship meetings. Revd F's church also holds a midweek youth club for 10 to 14 years old as well as a mid-week programme for older people. Revd G's church runs a variety of programmes for children under 11 years old on Fridays. Revd H's church holds monthly programmes: a Revival service from 7 to 10 p.m. on the last Wednesday of the month and a night vigil from 10.00 p.m. to 2.00 a.m. on the second Friday. A bi-monthly night vigil is also held in Revd F's church.

Revd G's church employs a Community and Mission officer who runs youth programmes and maintains the Church's link with the Church school. Revd H has two licensed pastoral assistants who have completed designated training. Revd F's church has the incumbent and three lay readers and other volunteers that accompany Revd F or the incumbent at monthly services at Care homes in the parish as well as pastoral visits to the home bound members. They did not receive any formal training but were briefed on what to do. They gather experience through regular visits. Revd G has a pastoral team that visits members on behalf of the Church. They received informal training prior to their appointment. He holds a monthly feedback session with the team. Revd H has a pastoral care committee that includes the Church Wardens, pastoral assistants and other lay people. He organises training sessions with members of the committee prior to getting them involved in pastoral care. This committee

reports to the Parochial Church Council (PCC). Ms M and Ms N are the only ones who undertake pastoral care work with their respective incumbents in their parishes.

5.3.2 Structure for Delivery of Pastoral Care

Only three respondents: Ms N, Revd G and Revd H, reported that there is a structure for pastoral care in their churches. Revd F and Ms M do not have any structure in their churches. Ms N is the main person in her church for pastoral care. She deals with any problem brought to her attention and provides feedback to the incumbent. But she passes cases she is unable to handle to the incumbent. Revd G and Revd H also described the structure in their churches. Revd G describes the protocol in his church as follows:

> …We advertise in the parish's newsletter for people to inform the Church Wardens, myself or members of the Pastoral Care Group of anyone who is in need of visiting or comfort for whatsoever reason.…There is a little orange slip, which people can fill about the details of people who they think require visiting. The names are compiled and when we have our Pastoral Care Group meeting … someone is appointed as Visits Co-ordinator for the month… They would phone amongst themselves to arrange time to visit people who are concerned. …Those they feel it is important that I should take on are assigned to me personally as priest, those who are routine and normal, like those who are house-bound and couldn't come to church anymore, they would take those ones.

There is a similar pastoral care committee in Revd H's church though he handles bereavements and special cases. The committee accounts to the PCC with a report at every PCC meeting to ensure the Committee is actually working. Thus there is an attempt to establish a structure to facilitate effective pastoral care to members in the churches of Revd G and Revd H.

5.3.3 Pastoral care Needs of African CofE members

The pastoral issues identified by the respondents are similar to those highlighted by the RCCG respondents. Common pastoral care issues are: bereavements, especially loss of relations in Africa, complicated by inability to leave the UK due to undocumented immigration status. Undocumented immigration status also leads to unemployment or irregular employment, consequently financial challenges, marital conflicts as well as inter-generational problems between parents and children. Some additional pastoral issues identified by Revd F are:

> Sicknesses, when they are alone and they are shut indoors and there is no one for them. Even when they are supposed to come to church … the problem of child care is a concern and somebody in the congregation may volunteer to care for their children. Loneliness – they need frequent visits to listen to them and to know what exactly their problems are.

Naming ceremonies, thanksgiving for birthdays and other markers in the lives of congregants are also identified by Revd G and Revd H. Revd G described the situation in detail:

> … there are certain markers in people's lives and they want to come o church to give thanks. … You really have that challenge … to be careful not to allow their sense of their occasion to dominate what essentially is the parish Eucharist. … They are joyous occasions because they do bring a crowd into the church and one enjoys such occasions. It is really wonderful to see people drumming, singing, clapping to really give thanks to God….

Other challenges of pastoral care identified by Revd H is writing letters of support for immigration applications and attending immigration appeal cases. This role is summarised by Revd G: "…in many cases people feel you are not just their priest but you are also alongside with them as well as being locum parentis to their children." Ms N also identified an issue that other participants didn't mention: conflict between members. Similarly, Ms M identified another issue others didn't mention: problems with school admission. She noted that "if you are new in this country and you don't know the process you get confused."

5.3.4 Differences in approaches to pastoral care between Africans and other congregants

All respondents agreed that they vary their approach to pastoral care depending on the African member they are dealing with. That is, they appreciate cultural differences between Africans as well as personal differences between individuals. These views are articulated by both Revd F and Revd G. Revd F observed that:

> …there is always need to vary approach so that you don't offend. There are different cultural beliefs, gender issues, which we have to know about. Africa is a very big continent with so many nations, there will be different beliefs. For instance, the way I will relate to a Nigerian who loves to show respect like curtsying, not calling older people by their first name, is different to what I will expect from people from other nations ….

Revd G expatiated on Revd F's views:

> I don't think one size can ever fit all because there are cultural instincts that personally you cannot give up. You are aware of things that are expected of you… And therefore if I am dealing with an elderly Nigerian or African member of my congregation, regardless that I am a priest, I have to in a sense offer the due deference to their age or to their social status. …. I won't call them by their names. … You always got to be prepared to draw from the wells of the peculiarities of our language as well as cultural distinctiveness to make certain things obvious … Anything that helps me to see that God is here one does it, and often, it has to be using mediums which they themselves can relate to…

Another approach to acknowledge cultural distinctiveness among African members is also highlighted by Ms M: "…we have a good number of Ghanaians in our congregation. Sometimes, I ask a fellow Ghanaian to visit the person. Sometimes that works better"

All the respondents mention cultural differences particularly in pastoral care of white members. Revd H deliberated extensively on this subject:

> …the way you deal with Africans is different from the way you deal with a white person. An African you go to their home, you pray with them, you can place your hands on them. If it is bereavement, they expect to see you more. A white person is conservative about things, bereavement is considered to be part of life, and you are not expected to keep coming. If it is naming ceremony, if it is a white person, names have already been

> given to the child before the child is born. They don't wait till the eight day …. In terms of financial issues, a white person will not even tell you. A black person will confide in you and tell you, I am going through this problem or that ... You spend more time when you have pastoral issues with Africans, than you spend with white people…

Thus respondents consciously vary their pastoral care approach due to cultural differences.

They also explore their knowledge of African culture to facilitate pastoral care.

5.3.5 Influences of African culture and background on pastoral care delivery approaches

All the respondents affirmed that their African culture and background have influenced their understanding and approach to pastoral care. It has equally facilitated their understanding of how to deliver appropriate and effective pastoral care to their African members. The African heritage of communal support was highlighted by Revd F, Ms M and Ms N. Revd. F noted:

> Because I am an African and a Nigerian, who grew up in that culture, it has helped me to understand that we live a communal type of life…. We depend on each other for support and help. That has helped me to approach people in the way I will approach pastoral care with people from West Africa.… For instance, visiting is something that West Africans really enjoy and they welcome. There is no need to announce your visit, I know they will enjoy it and they love it. Visiting them after any awareness of issues, good or bad, especially the bad ones, phone calls, giving gifts, going to their homes to listen to them, or praying with them … your physical presence is also very important… It is not so with people from other nations. You usually have to ask before you could visit.

Similarly, Ms M drew examples from her family background:

> Yes, there are so many key points from my culture that influence me. For example, I came from a polygamous family. Despite the fact that we have different mothers, we are one. It is actually very important to see everybody as one. Therefore if anyone of us is struggling, we are all struggling. That is one of the first thing that I try to apply from my background. Secondly, my parent always said to me, anybody that is younger than you is your junior sister or brother. Therefore you should not allow your junior brother or sister to suffer without doing anything to help.

These comments confirm earlier observations from RCCG participants on the influence of African culture on the delivery of pastoral care to Africans in diaspora.

Revd G and Revd H also mentioned how their African heritage influences liturgical expressions. Revd G highlighted the issue of a child's naming ceremony:

> In naming a child of Yoruba parents, I would name the child with an expectation of what Yorubas would do. For example, we have many mediums that we use to investigate prayers…, I am not averse to using them because normally our parents will use these, and they are addicts to prayers. For example, a cube of sugar…that the child would have a life that as sweet as this sugar. Or even water, that water has no enemy. Occasionally, a fish head is used, even the scriptures talk about the fish forging ahead in the waters with its head and it is never overwhelmed. … So those are my peculiar background that I bring in. It is less so in other areas.

Revd H underscores other African expressions in prayers and worship that he also explores:

> For example, people will say can you bless water for us? … I bless water or olive oil, we bless it together… It is not …unscriptural. … In terms of worship… my African background has been a key factor. I believe that as minister you don't impose your own style of pastoral care on the members… My African background has also been very helpful in counselling…"

The participants are generally influenced by their cultural background in their approach to pastoral care and in their delivery style, they also draw suitable examples from their cultural heritage to reinforce the nature of pastoral care they provide.

5.3.6 Training and Preparation Received for Pastoral Care of African Members

None of the respondents received any training specifically on pastoral care of Africans. Revd H acknowledged that no intercultural pastoral care training programme is offered in their Diocese. Revd G however expresses concern that the children of African immigrants in the

CofE would be subsequently disadvantaged if the gap in culture-specific pastoral care is not filled:

> …we may think that our children who will take over our lives and presence in this country may have a Caucasian approach to things, but I don't think that will be so exclusively. Many of them still will have been shaped as Africans and … many will also end up to be parishioners and members of congregations. It would be useful for them to have a reference to understand the experiences.

Lack of focussed training to support priests with African congregations could be counterproductive for the CofE. The second generation of African immigrants would be further disenfranchised.

5.3.7 Similarities and Differences between the UK and Nigeria in pastoral care

The pastoral issues that all participants identified as common include: naming ceremonies, pre-marriage counselling, weddings, funerals, thanksgiving for various events in life and marital problems. They all also emphasise that clergy are expected to undertake certain culture-specific rites of passage, for example, a child's nming ceremony. This function was undertaken in the past in many Yoruba ethnic groups by the head of the family.

Revd F emphasised the predominance of pastoral visits:

> Africans expect you to visit and pray with them when anything happens to them. But with people from other nations, you might need to ask their permission if you want to visit…. Africans believe in praying as many times as possible. … With people from other cultures you might have to ask, 'can I pray with you?' They may not really welcome it. Mere being there and listening to them is OK to them.

Culture-specific pastoral issues that often demand pastoral visits are relating to child birth and bereavements. Culture-specific approach to prayer is also highlighted by Revd G: "people want prayers to be personalised and you've got to lace your prayers with references to the

scripture, or to images and metaphors that would help them to make sense of their situation in the hope that there is hope in the scriptures for their situation."

The respondents generally agree that events such as births, weddings and deaths are generally common, but there are nuances in the approaches. For example, Revd H noted the difference between UK and Nigeria with respect to pre-marriage preparations and why funeral vigil takes place in the church in the UK:

> Because I have a lot of Africans in my congregation that is extra work for me. A night before the funeral, there is going to be a Christian wake keeping… We actually do it in the church here …it is impossible to hold such services at home… The approaches are much influenced by the culture. We live in a post-modern era here. In Nigeria, we are still not close to that at all. For example, at a time in my own Diocese in Nigeria the bride had to do pregnancy test.

A key pastoral function that the clergy and pastoral givers have assumed among Nigerian congregants is resolving marital problems. Marital problems are usually resolved by family elders in the Nigerian context. Clergy tend to assume this role in the UK in the absence of famiily elders. The potential negative influence of UK's post-modern culture on an African approach to resolving marital conflicts is highlighted by Revd. G:

> But I suppose … marital problem is an area that I think affords sensitivities and approaches to culture. The sense that husband and wife are equal or the idea that both husband and wife are not beholden to their families…is not part of our folklore. … You approach difficulties in marital relationships with the sensitivity to the fact that you cannot … traduce the significance of the male as the head of the home and their duty and be beholden to the fact that it was a marriage of two families, not just of two individuals. If certain things have happened you cannot just think that because they are your parishioners they will be beholden to you and what you say is the end of it. You may actually have to approach other members of their wider families to ensure that things have been settled… Sometimes, I find myself reporting to parents back-home…

Contextual differences and demands of pastoral care are highlighted by the respondents. The need to be more cautious in the UK environment is underlined by Revd F:

> With Africans apart from you physically visiting and praying with them, you can offer money and other gifts. Here you have to be careful what you do, people are freer in offering support in Nigeria. …But here you have to think of so many things before you do anything here. You tend to be more cautious in how you approach pastoral care here, whereas in Nigeria, you tend to be more open and proactive….

This view underscores observations by RCCG participants on similarities and differences in pastoral care approach between Nigeria and the UK.

Another difference accentuated is financial support. This issue was highlighted by Ms M, Revd F and Revd H. Revd F remarked that:

> If they have financial difficulties in Nigeria, I am sure they won't talk to the clergy. But here, they will talk to us and we will find a way around it. For example, if we have a member here that is bereaved, I don't think the Church in Nigeria provides financial support. In fact, they expect you when you do the funeral to give … a gift to the church. We have a policy here, if anyone is bereaved we give the person £100… … Other members of the church also chip in.

Ms M further explains why members of the church in the UK are eager to help:

> … Many of us don't have our families here. Our brothers and sisters in the church are the family that we have. So they will welcome any kind of help…. Back at home, there are parents, parents-in-law and everybody else in the extended family that will be eager to get involved whatever the issue is. But here, you don't have that luxury. … We are each other's keeper as far as this place is concerned.

5.3.8 Impact of UK's Culture on Participants' Understanding of Pastoral Care

All the participants gave different responses. Revd F is impressed with pastoral care of the dying and funeral rites: "I think not really of what challenged but what improved my understanding of pastoral care. It is the delivery of the last rites for the dying and the respect

they give at funeral services. There so much orderliness and it is so simple, and prompt." The issue of orderliness at services was also highlighted by Ms N: "When you come to church you'll notice everything is in order. That is the foundation they have set-up for you to follow. Everything must be in order."

Respect for fundamental human rights of individuals is an issue that Ms M finds challenging.

> I think if I have learnt anything in the CofE, it is allowing the person that needs help to actually come out and ask for the type of help he or she needs. The problem I find with that approach is if the person is shy… that problem could actually lead (the person) to suicide…But in our own community, even if the person doesn't want to talk, you will know somebody closer to the person…you could use to provide better pastoral care to the person…

While this indicates an appreciation of people's privacy, it also implies pastoral care responsibility is not perceived in the Nigerian setting as exclusively the responsibility of the priest. Members are encouraged to engage in the process directly or indirectly.

Aspects of safeguarding are emphasised by Revd G:

> …The issues of Safeguarding are very important; … You've got to have an eye to more than solving the immediate issues that present to an elderly person's life or a young person's life. You go into a situation mindful of the fact that you have a position of some advantage over them that you've got to make sure that you don't abuse it…..

Another important aspect of pastoral care in the UK that Revd G highlighted is the application of modern psychological and psychotherapy tools in pastoral counselling. He noted that:

> … in the area of counselling you try to use insights into psychiatry, psychology, and all the various ways of investigating the mental acumen of people. The idea that as human being we are complex and the willingness to profile people, for example Myers-Briggs Personality Type Indicators, are wonderful tools that I feel have been of great benefit to engaging with people.

This is the only CofE Nigerian respondent who expresses appreciation of the potential of modern psychological tools in pastoral care.

5.3.9 Lessons from AICs Towards Improving Pastoral Care of Africans in the CofE

One aspect of AICs that impressed all the respondents is the level of commitment of their members to their church, their church leaders as well as to one another. Significant in their activities is provision of training. This is highlighted by Ms M: "… the first thing we need to do is in the area of training. … Church of England needs to provide more training. … It should be compulsory that anyone that is elected as a Church Warden, or a Safeguarding Officer, should do training in pastoral care."

AICs members are complimented by Ms N for their commitment to their church: "They have so many activities that make their members committed to their churches. I think they do a lot more Bible study than we do in the CofE…." Revd H also noted that members of AICs are more committed to their churches due to loyalty to their leaders. Revd G similarly commended the AICs for their members' loyalty:

> One thing I could say is that they do command a very ardent sense of loyalty among theirs… How they manage to get that sort of hold, is something that intrigues me… There must be in some sense in which these people are very relevant, real and present in their lives ….They have a particular sense of organisation that do touches people's lives; it will be good to know what that organisational structure is like.

Revd F also explains how ministers of African churches endear themselves to their members:

> The pastors of the African churches get so much involved with their congregation. They show that they care and they are interested about them without any prejudice. They visit their members at every opportunity. They will involve members by actively asking them to do things … Africans … love it when the head they look up to them as the spiritual father, ask them to do things…

Participants also acknowledged that AIC members are very committed towards supporting one another in time of need. Ms N highlighted their proactive mutual support: "When there is any occasion, they really help one another. They don't wait for you to ask them." This view is supported by Ms N, previously a deaconess in a RCCG congregation. She commended concerted efforts made in her former RCCG congregation to promote friendship and mutual support:

> …we were encouraged to sit next to somebody we are unfamiliar with and exchange phone numbers. In other words, if you don't see the person in Church, you will be expected to phone the person to find out why the person hasn't been to Church, if all is well with the person… It is from there that we connect with one another and build a network where we talk more freely to support one another. …We also have programmes that create the room for people to develop friendships… when you are going through things, you'll share with your friend. … Because room for friendship was created in the Church, no need goes without being met…

5.3.10 Recommendations to Improve Pastoral Care of Africans in the CofE

All the respondents suggested appropriate training for white priests in charge of African majority congregations. Ms M illustrated this point succinctly thus: "If we have to learn about England and English values, having a church that is predominantly African means you have to learn a little bit more about Africans and their culture." The two incumbents: Revds G and H, asserted that the presence of West African Christians is contributing significantly to the success of the CofE in some dioceses. Revd H went on to underscore the significance of Africans in CofE congregations emphasising that white CofE priests should endeavour to have some training from their African colleagues to improve their ability to provide appropriate pastoral care to their African congregants:

> …without African Anglicans in London, Southwark, Chelmsford and Rochester, there will not be CofE congregations in many places in these Dioceses … It is incumbent on these clergy that they should have proper training, especially from African priests who know the issues. But sadly they don't want us to be the ones that will train them. They will like to

> train us but they don't want it to be the other way round. The Church can benefit enormously from us. …We are here, and the church should be celebrating that we are here and we are bringing enrichment to the church…

Revd H highlighted humility as a key issue towards the success of intercultural dialogue. He gave an example of a Bishop in his Diocese: "For example, the Bishop asked me about the cultural issues he should consider in supporting a bereaved Nigerian clergy colleague. He asked because he didn't know what to do; he is willing to learn…." He went on to draw attention to the danger of losing African members to AICs if white priests fail to learn how to deal with culture specific issues concerning their African members. Other respondents equally emphasise the need to have a humble approach to learning from African colleagues as well as other members of their congregations on culture-specific approaches to events they will encounter in their pastoral ministry to their congregants, for example, naming ceremonies and thanksgivings as markers of various events of life. Ms M suggested they should have a small pastoral team of Africans to work with them. Revd F further emphasised the need to be genuinely interested in learning from their African colleagues and members:

> They need to recognise that Africans are going to do things in ways that are different to theirs, they must respect that. They must try and learn from them, ask questions, and when an opportunity comes interact with them. Don't show the attitude of being more privileged. Let your dealings be genuine. Africans are people God had endowed with ability to perceive your feelings and thoughts from your facial expressions, gestures and the way you talk. The moment they realise that you are not genuine they leave.

The second suggestion emphasised by all the respondents is for white priests in charge of African majority churches to make concerted efforts to interact with their African members. Ms N gave an example of a white priest who is very popular among his African congregants because he has actively engaged with them. She emphasised that this white priest is very open

and always willing to help. He eagerly supports African members in need of help, especially on immigration issues. The approach of this white priest is alluded to by Revd G:

> I think the first thing is for them is to genuinely allow themselves to be owned by these people. I think that is the sense in which I feel that often leads to successful pastoral relationship. Once they are able to be owned by the so called West African or immigrant community then the relationship can only get better. I say "owned" but at same time they've got to guard against "priest for hire", because otherwise they will find themselves being called as it were, to come and pray for this, pray for that, without necessarily being able to mediate on "what is the significance of this?" There is a sense in which they must also bring the cutting edge of challenge into the lives of people.

Similar views were expressed by other respondents towards effective interaction and integration of white priests with their African congregants: Ms M's recommends home visits:

> … When you visit someone at home, the environment will tell you something about the person. Then get involved in in the life of the people. … Attend their functions if they invite you. That is a way of learning more about their culture; hopefully, you'll be able to bring that to bear when they have needs. Also develop people to serve …

Drawing on her experience in RCCG, Ms M expatiated on the need for the white priests to develop and empower their African members towards supporting pastoral care in their respective congregations.

> The first thing I will say is get a small team together that will explore what it actually means to care for people … Provide training for people. …. If you tell the Diocese we have six to ten people we want to train, I am sure they will be happy to bring the training to them. Then each church must develop cell church, that is, where people meet in small groups… If we develop house fellowship and we appoint leaders to each house fellowship, then they can feed back to the priest about what is going on. The priest may not need to do anything but to know what is going on…

Ms M is consequently suggesting a structure for pastoral care that is similar to what is in place in RCCG.

The importance of training in order to empower more Africans to assume leadership in respective CofE congregations is also underscored by Revd H.

> …They need to do few things to put Africans in position of leadership so that they can be seen. When they (Africans) go to Pentecostal churches, they see black people leading from the front. When you go to CofE congregations…you don't see black people in positions of leadership. They need to do this to reach out to the black people….

While affirming the need to develop small groups in churches, the danger of small pastoral groups developing to cliques is however highlighted by Revd F:

> Let them see you that you are for all and not just for one section of the community. Don't shy away because Africans pose some problems that you think you cannot deal with. Ask them why they behave the way they behave, they will explain. There is still a lot we do not know about one another. We need to know. It is Godly to interact un-reservedly with each other for better understanding and effective pastoral care.

Ms N's observation encapsulates the view of other particpants. She underscores the challenge of working with African congregants:

> But we Africans are the most difficult people. We are very demanding. When you give them one, they want one hundred. Yes, they have problems and we do help … But … when our people get what they want, they move away. Well, my Revd … often reminds me not to look at what people do, I should focus on doing the good things that God wants me to do.

5.4 SUMMARY OF FINDINGS: WHITE AND NON-AFRICAN CofE CLERGY

5.4.1 Profile of Participants and their CofE Churches

Five clergy (two females: Revds. B and C, and 3 males: Revds. A, D and E) were interviewed. Four are incumbents and one is a Team Vicar, that is, a priest in charge of a church in a Team Ministry arrangement. Nigerians, especially Yorubas, are the majority in their congregations. One of the clergy interviewed is an African Caribbean. All the clergy have been in ordained ministry from between five to 30 years and have served in their respective Nigerian majority congregations from just ten months to over 15 years.
The average adult attendance at the Sunday service in the respondents' churches ranges from 35 to 150. Average attendance of young people under 16 years old is 20. Two respondents claim that about 45 to 50 young people aged over 16 years old attend their weekly Sunday service. All the churches except one hold a midweek Holy Communion service. Two Churches run other activities during the week or their communal facilities are used by a variety of other charitable organisations to run programmes for the benefit of people in their community.

Four of the respondents have either a clergy (stipendiary, non-stipendiary or retired) or an authorised lay worker – Southwark Pastoral Auxiliary (SPA) that supports the ministry in the church. Only one congregation has a senior member of the congregation (a church warden) who is actively involved in the delivery of pastoral care within the congregation. This individual, a Yoruba, was subsequently interviewed for the study. Notwithstanding, Revd B acknowledges extensive collective and mutual support among members of her congregation,

> …a lot of things are going on informally, members of the congregation helping each other out …most of which is completely under the radar that

> the priest won't have a clue of all that is going on. There is a huge amount of collaboration that goes on among the congregation to support each other and sort each other out. … A lot goes on though we have not managed to get training or a pastoral team or anything like that. We don't even have home groups but there are some natural leaders.

Similarly, Revd E acknowledges that members of his congregation are growing in confidence and have taken the initiative in setting up groups such as Mothers' Union and Men's Group to support one another. He noted the congregation's interest in setting up a pastoral care team:

> …They perceived "we are good in a lot of things but what we are not good at is pastoral care, checking up on each other, making sure who is here, who is not here." … We haven't got into anything formally, but people are having various ideas about it …

Thus the African members of the congregation are taking the initiative to promote a more proactive pastoral care in their congregations.

5.4.2 Structure to Promote Effective delivery of Pastoral Care to all Church Members

Three respondents indicated that there is no formal structure for pastoral care in their congregations. One of the three respondents, Revd B, highlights that pastoral care is "very much on the basis of need". She further added that "…things will escalate up to me when things become serious like when someone is evicted… somebody is in hospital or someone is in court …rather than normal and general." Thus though there is no structure in place to ensure a proactive pastoral care of members, members promote mutual support of one another and ask for support when needed.

Two respondents reported that there is an informal arrangement to ensure members' needs are met in a good time in their respective churches. For example, in Revd C's church,

> … The main structure is that people either come straight to me or they will speak to the SPA… I get people to see the SPA as the pastoral face of the church.… But if they are perhaps newer to the church they might find

> somebody more familiar with the church to tell the vicar on their behalf. … I expect to get information either directly or sideways …

There is a similar arrangement in Revd E's church that has another clergy: "the structure is between the Honorary Curate and I trying to make sure we both inform each other of what's going on…. People come straight to me, but we tell each other. … We might then ask other people to talk to people where appropriate."

The two congregations that operate an informal structure concentrate pastoral care in the hands of the clergy and/or an authorised lay worker. Lay members are not encouraged to actively engage in pastoral care. Lay members' role is limited primarily to directing people to the clergy and the authorised lay worker. This view is vigorously emphasised by Revd D who recently set up a "pastoral team" that will contact or visit absent members.

> …As part of our Mission Action Plan, we are setting up a team which will involve three members of the congregation in addition to the ministry team … The remit of that pastoral care team is quite boundaried; it has only been set up in response to complaints from members of the congregation that when they are absent from church for several weeks nobody phones them to ask if they are okay. So the pastoral care team is going to be responsible for doing just that. …There is no formal training for them because … it is not taking on what I understand aspastoral care... There are different expectations of pastoral care among West African members of our congregation and me. Their understanding of pastoral care is: does someone phone me and ask if I am okay? My understanding of pastoral care is: is someone able to be a prayerful presence alongside me as I journey through my life particularly at the rocky places of my life? So if a relationship is breaking up, if I have some serious change to my work situation or housing situation or bereavement, would there be someone who can be there not to advise me but simply to support me whatever I am going through? That is my understanding of pastoral care which is different from the remit of the pastoral care team. So because …it is noticing who is not there and making a phone call without making a big deal of it … no formal preparation is being offered. I am very clear about that it is not the job of the pastoral care team to walk alongside people in the kind of situations I have just described. Their job is to flag them up to the ministry team, that is myself, the curate, the pastoral assistant and the lay reader, and then we will deliver proper care for that.

Revd D perspective of pastoral care is influenced by his culture and theological education in which delivery of pastoral care is limited to the clergy and other authorised representatives of the church. This limited view of pastoral care suits a white middle class context where pastoral care is exclusively reserved for the clergy and others who act as professionals.

5.4.3 Pastoral care Needs of African members of CofE

Four of the five participants mentioned immigration as the predominant problem in pastoral care among their African members. The prevalence of the immigration problem is highlighted by Revd E:

> The largest single block of time is actually spent talking with people who want to talk about their immigration status and the effects it's having on them and what can I do pastorally and practically to support them and all of that. It is a major part of pastoral ministry. When I talked to someone in a very different kind of parish elsewhere in the country and I said this, and he said never, ever, had he to do this.

Other problems identified by participants are bereavement, housing, illnesses and marriage breakdown.

Revd C explains why CofE churches probably attract a large number of Nigerians with immigration problem:

> Immigration is obviously a huge concern in our area. We have a number of people who are here without papers and therefore that is a key concern. … I have dealt with numerous applications to the Home Office, numerous letters for people supporting their claim to be members of the community. … I have become much stricter …our church seems to have a name in the Nigerian community as a place that will support people and strangers…

One of the major consequences of immigration is additional pastoral support in time of bereavement. This is highlighted by Revd D:

> …There are people in the congregation who have not attended funerals because they know that …they won't be able to get back into this country, so they don't. That requires particular pastoral care. I have done recently a service in parallel with funeral service going on elsewhere. I am learning still of different markers that people have: the day of funeral, which may be different from the day of burial, and sometimes forty days or hundred days …

This white CofE clergy is learning to respond in a culturally sensitive manner to the universal problem of bereavement.

The other major problem identified that hinges on immigration status is housing. The relationship between immigration status and housing problem is explained by Revd C: "Housing is a major issue as well for many people. At the moment if you haven't got your immigration status, it means your housing status is very difficult or unstable. Therefore I am writing letters to the council on the issue of no recourse to public funds for families." The view of Revd C is supported by Revd D:

> There are some families I have been working closely with, each in a single room with children….. There is overcrowding partly because of people having to move out of their accommodation, been evicted often by people who are subletting illegally; … finding appropriate agencies to refer people to if they are here illegally is getting more difficulty …

Recent legislation, Immigration Act 2014, prohibiting landlords from renting to illegal immigrants has enhanced pastoral care problems relating to housing in congregations that have undocumented immigrants.

Another significant issue identified by two respondents (Revd B and Revd C) is the pastoral support to families that have to deal with the social services on child abuse allegations. Revd B noted that:

> There comes time to time pastoral issue around how people want to discipline their children which may be within their culture it is normal but can conflict with laws in this country… It is so difficult because you would naturally … like to raise your children the way you were raised. And if they are growing up in a different environment, it would often be quite strange seeing your children growing up in a different culture than you are used to.

Revd C also highlighted the problems of domestic and child abuse." We've also got issues around domestic abuse and child abuse, people having to be moved out of their household. We've had issues of children taken away and unto social care and I had to deal with those issues as well." It is interesting that only the female clergy raised the issue of domestic and child abuse. Revd A (a male clergy) casually hinted on domestic abuse by describing it as accusations in marital conflicts. However, Revd A was puzzled that Female Genital Mutilation (FGM) does not come up as a pastoral issue in his predominantly Yoruba congregation, though he asserted that it must be going on. The researcher had to explain to him that FGM is no longer a common practice among most ethnic groups in Nigeria. It is ironic that Revd A attempted to generalise about FGM among Africans. This kind of stereotyping of Africans is still rife in Western media.

Notwithstanding, all the non-Yoruba CofE clergy appreciate culture specific issues in pastoral care. The majority of the participants are responding very well to these issues as they learn how to deal with them. Revd B highlighted the issues of naming ceremonies and house blessings:

> Sometimes you get things that are specific to a culture. For example, those that traditionally don't name a child until eight days…. I tend to get asked to bless new houses more with my African brothers and sisters than I would with Europeans when they move house…. It's partly culturally, but I think a lot are issues that arise from living away from your normal culture and family and so forth.

Similarly, Revd C discusses issues of thanksgivings and other culture specific issues:

> We also have thanksgivings that we recognise in church… we find ways within the liturgy to ensure we embrace our cultural contexts and encourage people to celebrate in ways that feel comfortable to them. So whenever there is a thanksgiving and people want to invite their family members and sing and chant in songs and choruses from their own culture, I add that to the mix of what we are doing. So we have the issues that are worrying people and we also have the issues that are giving them joy - naming ceremonies… traditional engagements a week before the wedding…

There are some cultural expectations in pastoral care, especially at the time of bereavement, that some of the clergy still find intriguing. This problem is articulately expressed by Revd D:

> I am also learning that people's expectation is that I will know about their bereavement, it doesn't follow that they will tell me about their bereavement, but their expectation is that I will know about it and I will come and visit quickly. It is not - let me look at my diary and make an appointment for next week, if it is okay… There is that expectation that I am going to drop everything and come and pray…

However, Revd. C, the African-Caribbean clergy interviewed for this study has learnt to embrace this cultural expectation and she values the experience:

> Most Africans in the congregation, when it comes to death tend to have an open door situation…. People come to visit and are more expressive of their grief. … But it is also a testimony to the fact that it's part of the culture to be there and be present and to grieve and mourn together…. And so when someone dies…, I try to ensure I am there as soon as I receive the news. I have had my booboos, when I haven't gone along when I heard that someone's mother died and that caused a big rift because the person was upset that I didn't turn up at their door when I learnt of the death. … So again, you have to learn what the various cultural expectations of pastoral support that people need around these

> important times in their lives whether they be births, or deaths and be ready and be willing to participate in a way that helps them deal with these situations.

Revd C has therefore adjusted to pastoral care expectation of her African members "…to rejoice with those who are rejoicing and mourn with those who are mourning" (Rom. 12.15).

5.4.4 Approaches Adopted in Pastoral Care of African Members

Though Revds. B and D both affirmed that they do not vary their approach to pastoral care. Revd C agreed with Revd A that cultural circumstances of people will warrant approaches that are culturally sensitive. Revd B and Revd D gave similar reasons for not varying their approaches. According to Revd D: "…people are people. If people are bereaved or their lives have been turned upside down in some way, you need to meet them starting from where they are. So in that sense, nothing changes…" Thus Revd B and D prefer not to bear the extra burden of exploring cultural distinctiveness in pastoral care, hence their approach to pastoral care is "every man is like any other" and hence, "one size fits all".

Revd C's approach is to try to treat each person on case by case basis:

> …the way I offer pastoral care is I try to be unique to that individual… I suppose obviously you are very wary of your cultural differences so that will affect. But I am more careful about trying not to tread on something that is sensitive culturally, but we do occasionally put our foot right in it… And so I'll be wary of thinking because I am going to visit someone who is a Nigerian I have to approach it in this "way"… But I don't think I will necessary go and think that they are Ghanaians I must do pastoral care in a particular way.

Revd A also acknowledges the distinctiveness of his African members in terms of their pastoral care expectations that are culturally different to that of members of his previous congregation that is predominantly white middle class. But he has not significantly changed his approach to match his African members' expectation.

> I am not sure whether if I have necessarily altered my approach significantly so far, but there are expectations based on faith and theology among the African members of my congregation. They believe so much in a God who intervenes, and want you as a pastor to pray to God to intervene and change their situation, which wouldn't necessary be the theology of all the white people I have dealt with…

One could argue that Revd A's approach is "everyone is like some other". Though Revd C seems to espouse the view that there is some degree of commonality in pastoral care expectations among Africans, she is adjusting her approach to meet different cultural expectations:

> …For instance, certainly if one of my white members or possibly one of the Caribbean members has a death in the family, they won't expect me to turn up immediately. … Most of my African members would expect me to turn up as quickly as possible.… One other thing that I know that I definitely vary … is the level of intercessory prayers that is needed by Africans as opposed to other members of the community. African members would want you to pray openly and to pray long and expressively with them in a particular situation. …They don't want book prayers, they would want the prayers to reflect something about them in their situation so it has to be quite personalised prayers as well… So I have gotten into the way of leading prayers for Africans, which obviously, is part of pastoral care.

Revd E has worked among other minority ethnic groups, he is sensitive to cultural differences, and hence he avoids any generalisation:

> … You can make no assumptions. …Having worked with other multicultural groups, I am very aware of what I don't know and I am quite good at using that to get people to tell me more. I am always happy to say, 'can you explain that more, I don't understand that. …' Actually, we ought to do that with everyone…

His approach is sensitive to the uniqueness of each individual while equally sensitive to cultural differences. Revd E's approach illustrates awareness of intercultural approach to pastoral care through his personal experiences in multicultural settings.

5.4.5 Training and Preparation Received for Pastoral Care of African Members

All respondents have participated in a compulsory one-day training - "Ministering across Cultures" that is part of the induction programme for all clergy in the Diocese. However, four of the respondents strongly felt that the course has not adequately prepared them for the level of responsibility they now have with African Christians. This view is best expressed by Revd B: "As a curate, we had one-day training on cross-cultural ministry. I found it not entirely helpful, it didn't scratch where I itched. And beyond that, there isn't any other training available within the Diocese…"

Revd E, with over ten years of experience as the incumbent of an African majority congregation, noted that he had repeatedly asked for training support in his annual appraisal and none was offered:

> Anytime I have had a ministerial review, when asked "What is your training need?" I have said this, "working in a multi-cultural African majority congregation". … And every time the Director of Ministerial Education would write back and said "I am really sorry, there isn't anything". … When I had my ministerial review last year… I said I have been talking with colleagues … on training on working within a multi-cultural African majority congregation. The Archdeacon said "well you've got to run it yourselves.

Others respondents equally lamented the indifference of the Diocese of Southwark to meeting particular training needs of clergy working within African majority congregations.

The clergy have therefore accepted their situation and have responded in the best way possible. As noted by both Revds A and B, they have resolved to "learn on the job". In addition, like Revd C, some have set up a pastoral team within their parish to support members of their congregation:

> When I moved from my church as a curate which was primarily Caribbean and White and some Africans to a church that is primarily West African… it was another learning curve. I had to get myself really into understanding the circumstances. How I dealt with that was to build a team of people around me who will be able to alert me … to cultural issues that might arise, some cultural taboos that I might be breaking unnecessarily…You never know everything.…

Whereas Africans are in the majority i about thirty per cent of churches in the Diocese of Southwark there is little preparation or support for white and other non-African clergy that are responsible for pastoral care in these congregations. It seems the approach to pastoral care in the Diocese is "everyone is like the other", and hence, "one size fits all".

5.4.6 Culture-Specific Challenges and Lessons from Nigerian Congregants

Four of the respondents agree to the fact that African Christians have great respect for priests and equally expect a lot in return from them. This view that Africans esteem the position of priests is best described by two respondents: Revd C and Revd E. Revd C remarked that "… I would say that what you are not trained for is that when you work with African congregations particularly, that they do set you on a pedestal and that they do very much respect your position as Mother or Father of the church. This view is supported by Revd E who noted that: "…their expectation of me is greater than what I have been used to … the degree of respect which I really haven't earned but I am given. And so you are aware of that when you are talking to people, how people are feeling about what you are saying, that is a difficult thing…."

Though Revd C, an African-Caribbean, agrees that Africans in her congregation accord her the kind of respect that other white clergy have equally reported to have received, she however brought a racial dimension to the situation. She remarked:

> I also think most of people of African heritage descent still seem to err on the side that our white sisters and brothers are probably slightly more in touch with the God they have in their pictures. So they somehow feel that if it is the white Father that says something, then it is more likely to be more authentic. That is also a challenge that we have to fight against.

While this view is not essentially true, it cannot be totally ruled out, especially the perception that a white clergy has potential to offer a more efficacious help on immigration issues.

Related to this high esteem of priests is also the expectation that the priest should offer some practical help to ameliorate any problem. The experience of Revd B encapsulates this view:

> My understanding of pastoral care …is that as clergy we are there to support people and aid them to come to decisions for themselves and to implement the changes of those decisions in their lives and to support them through that process…. However, I found that quite often people want me to do something, or me to make them to do it. That is not my understanding of pastoral care, it is not me going in and saying, you've got to do this …or you are going to do whatever. Of course, I have intervened directly … there are things you do directly. It is not you solving that problem; you are helping them to solve it. I do sometimes feel …that people are waiting for me to solve their problems for them which is just not my understanding of pastoral care.

This view is also espoused to some extent by Revd A who thinks it is because some of his members came from Pentecostal Churches: "I think in independent Pentecostal churches, the pastor is someone … anointed by God and with a certain amount of spiritual powers. These aren't things I would necessary attribute to myself." Revd C acknowledges a similar perception of priests by her African members:

> For the white person in general, maybe some Caribbeans, they do not expect you to deliver them from whatever the circumstance they are going through. I think many more of the African members somehow think the priest can deliver them. …You have to help them to de-pedestalise you but not in a way that will make them disrespect you.…

An average African Christian's understanding of the role of a priest is equally influenced by African culture as well as the Old Testament (OT). In both instances, priests are significant people in the society because the spiritual functions they perform are seen to be essential to the well-being of the entire community. They are therefore revered; some good examples in the OT are prophets like Samuel and Elijah.

Other cultural expectations in pastoral care were identified by Revd D. He observed that: "the …expectation from African members is that the Church will provide a kind of whole person service, the Church will be involved in employment training, how to get your children into universities, all that kind of stuff." This expectation of holistic pastoral care is related to the African understanding of God, who is immanent and involved in every aspect of life. This perspective is probably a logical reason why Revd C feels that her Nigerian members "could be more demanding of a priest. They expect you to be there for them at all times in all circumstances…"

Revd D further observed the pastoral care expectation of his Nigerian members is because of the level of faith:

> I think one of the things I am struck by frequently is the faithfulness of members of the congregation. Certainly, I frequently feel … that we are being ministered to by the members of the congregation. …Our own faith is being inspired and kindled by members of the congregation. I have worked as a hospital and a prison chaplain and in all sorts of different contexts and I have come across that, but really not so as consistently so as here.

The authentic faith of Africans is also acknowledged in practical actions of love as highlighted by Revd E.

> … It is kind of understanding how people are related…being part of a particular community, and how people support one another, no man is an

> island kind of thing. You feel powerless and small, but you are part of something bigger. …When you have difficulties with your housing how the family rally around or when people are travelling from Africa and have come to stay for a while how you give up a lot of personal space in order to make sure they have somewhere to be. That is, however little you have, you share it. That has been really challenging.

Other ways African members have made positive impression on their clergy are identified by the respondents. Revd C – "… they can be very thankful, giving and caring, because they do value their ministers. …." Both Revds D and E also recognise their African members' eagerness to engage in the life of the Church. Revd E in particular highlighted how even new African members' immediate involvement in the Church challenges him and other members of his congregation:

> …Because we have to put all the chairs away at the end of the service, the first time you are here if you are a bloke you just join in putting the chairs away and if you are a woman you help in serving tea and coffee. That is what we do, that is how we belong; and that really strikes me. That is a big sense of 'I am here and I have a contribution to make'. They have an expectation, a very high expectation, which I think it's very wonderful, but well, can we live up to it?

However, Revd D noted that this commitment to the faith and practical love actions have not been translated to pastoral care of others outside the church community: "There is a sort of disconnect between that wonderful faithfulness and … people's willingness to engage in the social care of the most disadvantaged members of the community." In addition, some respondents made disparaging comments on problems of poor time-keeping and punctuality to church services or appointments that reinforce typical stereotypes of Nigerians.

5.4.7 Lessons from Pastoral Care of African CofE Members

Two issues were stressed by the respondents. First, Revds A and B emphasise the need to direct pastoral care to each person's circumstance. In other words, "everyone is like no

other". Revd A describes his new insight in pastoral care through experience with his Nigerian members as follows:

> What I am learning about pastoral care is "not one size fits all". It is contextual. In pastoral care you have to respond to expectations of pastoral care that those people have. Expectations of pastoral care of white middle class people will be quite different from that of Nigerian or Caribbean or even different in a white working class family. You have to be able to adapt, while being authentic, and still carry out what they expect. I wouldn't dream of trying to do what I do with Africans if I were in a white middle class context.

This perspective is also reiterated by Revd B who asserted that

> …What I have learnt is because I am so conscious of the differences between myself and my congregation, …I am always thinking through that filter of I need to be really careful, … I might need some help by talking to colleagues or I may need to look up some stuff online or whatever. Maybe what we can do is to be there for everybody even if they are superficially like us, we have to really carefully listen to people like individuals.

The second issue stressed by the respondents is shared by both Revd C and D. They both agree that their Nigerian members expect their priest to engage in every aspect of their lives. That is, Africans have a very high expectation of holistic pastoral care. Revd C, an African Caribbean, elaborates her view thus:

> People expect you to appreciate their lived reality; they say it is real to them, it isn't a Sunday faith, it is a daily faith, it is every moment faith. They therefore expect their priest to be able to be part of that reality for them. So therefore the pastoral care you offer is very engaged…White Europeans particularly expect the church to be disengaged and more distanced. They would more appreciate a card and maybe a phone call, but that is probably the most they might expect. I think that working with our African members teaches you …perhaps of the way that Jesus walked with people in all their sorrows and joys and for whom their faith was worn in their hearts and on their sleeves and very much part of who they were. That makes our faith resonate in our congregation. People are happy and proud to speak of their faith and expect their minster to be part of that. But for many Europeans they are probably happy and proud of their faith but they don't talk about it much and they don't necessarily expect their minister to be part of it. Caribbeans can also be a bit distant, but I think working with and around Africans, certainly the distance in

> their faith and the reality of their lives is just a breath. Their faith is just a breath away.

Similarly, Revd D, a white clergy, explains how he is gaining new insights into holistic pastoral care through members of his congregation:

> Actually, there is an expectation that I as the Vicar will be involved; …that expectation is often absent with non-African members of the congregation, or of other congregants. Firstly, the expectation that I will be available and secondly, the expectation that pastoral care can embrace lots of different aspects of one's life and won't necessarily relate to issues of faith. …There is something about the expectation of the Church's provision of assistance, not only with the stuff of faith, but actually help with immigration, help with education, and etc.

These observations affirm the fact that African perspective and expectations in pastoral provide our non-African brothers and sisters the opportunity to expand their perspective of pastoral care through mutual edification that is implicit in intercultural pastoral care theology.

5.4.8 Recommendations to improve pastoral care of African CofE members

Four out of the five interviewees emphasise the need to listen carefully to what African congregants have to say in order to learn more about their culture and their needs. Revd A and E further suggested having meals in the homes of their African members as an effective means of learning more about their culture, their circumstances here in the UK and about members of their family in their home countries. Additionally, Revd D suggested a visit to West Africa: "The obvious place to start this process is with a trip to West Africa to see the way the churches function or don't function there, … to see the way the churches can minister to the whole person and equally in light of the absence of other agencies catering to the whole person…."

Three participants recommended that fellow clergy should avoid putting on a mask or have any pretence. This view is best summarised by Revd E:

> …don't pretend to be anything you're not. Actually, that is true for everyone but actually and strongly, don't pretend you know what you don't. People are happy for you to be who you are. I have always been happy to be who I am as a priest and I know a lot of clergy aren't, they try to be something else, or they feel they ought to be something else, and have a veneer of competence.

Revd A buttressed the need to be sensitive to cultural differences: "…I would say that to anyone going to a new parish, but particularly so here: … know yourself and know your own limitations. Don't try impose your cultural way of doing things on them."

Another important recommendation is the need to have a support team on issues relating to African cultural issues. This was suggested by Revd A. Similarly, Revd D recommended a small team to offer support and guidance on pastoral issues to Africans:

> …What I should have done is sat down with a small group of West African members of the congregation and thrash out their expectations of me as Vicar… I would have loved to have got this pastoral care team in place much earlier; this is the pastoral team checking up on people who haven't showed up in church recently; …it would have prevented some people leaving church.

Revd D reiterated Revd A's recommendation of the need to be flexible as well as sensitive to cultural expectations in order to avoid imposing the white middle class way of doing things on their African members. The benefits of embracing cultural diversity are highlighted by Revd C:

> …Lots of priests are introverts, and many Africans are extroverts, they are loud and alive. If you are not loud and alive you might … pull back, you'll find them too much in your face.…I think you need to pull from your shadow-self and really try to engage with people and allow their expressiveness and ebullience to actually help to lift you and the church… When I first arrived to the church there will be 30-40, maximum 50 communicants on a Sunday, and now we will have 80-90

> communicants on a Sunday and on a special day, 150 to 180. That is the group of people that the Church has grown from. It is about that. Yes, there are challenges, but it is about ensuring that …when people come they feel whoever they are, whatever their background, they are welcome, and that's what builds a church family, like any family.

Unfortunately, not every participant appreciates the need to be hospitable and welcoming despite cultural differences that are sometimes difficult to comprehend. Revd B hones her criticism of poor timekeeping that is common among members of her congregation. She therefore recommended flexibility with time keeping asserting that,

> … it is by far the greatest cultural clash that I have with my congregation. It does impact on pastoral care because …I can't start a pastoral meeting being angry at them because they have not arrived on time. So I have to let that go because otherwise it will affect the way I will deal with them. To me it is important.

Revd D has similar difficulty with lack of punctuality: "What I find difficult to understand is given that depth of faith, a sort of comprehensive faith recognising and touching every aspect of one's life, then why don't people come to church on time?" This kind of stereotyping without any effort to appreciate the circumstances that precipitate the problem does not promote objectivity in intercultural pastoral care.

5.5 Conclusion

This chapter presented a summary of the data collected from interviewing the different categories of participants surveyed for this study. All participants agree that the immigration status of their African congregants impose additional pastoral care problems beyond the traditional scope of pastoral care in the Western context. There is a high expectation of proactive and holistic pastoral care from the African members. The RCCG as well as the Nigerian CofE participants are drawing from their African cultural values of openness and

communal support to address the pastoral care needs of their African congregants. The next chapter will further analyse and interpret the data to answer the central research questions (CRQ).

CHAPTER 6

ANALYSIS OF CENTRAL RESEARCH QUESTIONS AND DISCUSSION OF FINDINGS

6.1 Introduction

This section analyses responses from the participants interviewed for the study in order to answer the CRQs. The summary of the findings from each category of participants was presented in the previous chapter. Following the approach suggested by Wengraf (2001:112) a matrix was developed to capture responses to each IQ from each category of participants. A matrix of the set of interview questions that will be evaluated to answer each CRQ was further developed from the summary of findings for each category of participants based on previous matrix. Appendix 6 shows the format of the matrix of CRQs and IQs used towards the analysis. Features of the pastoral care model identified from the analysis are further discussed.

6.2 CRQ1: What are the distinctive features of pastoral care expressions in AICs?

Responses from all categories of participants indicate that the root cause of existential problems demanding additional pastoral care beyond what is traditionally offered in in the UK is the immigration status of the majority of their African members. This view was explicitly expressed by all categories of participants interviewed for the study especially the CofE participants. The prevalence of the consequential problems of immigration was best highlighted by a white CofE clergy participant, Revd E. She acknowledged that the largest single block of her time is spent talking about the immigration status of her congregants and the effects it's having on them and what she can do pastorally and practically to support them.

The undocumented status of some African congregants exacerbates existential issues such as shelter, employment and other issues relating to their survival as new immigrants in a relatively hostile new environment. These issues were identified by all categories of participants as issues that demand additional pastoral care attention. Thus pastoral care of African migrants in the UK context extends beyond spiritual care to include provision of holistic support towards survival in the new environment.

The RCCG participants indicate that they are committed towards the provision of a holistic pastoral care. They undertake all the extra-religious activities presented in Table 2.3 in line with their understanding of the pastoral care images of God in Table 5.3. God the creator is also the healer, sustainer, carer, provider, nurturer, counsellor, adviser, protector, friend, enabler, empower, etc. Pastor M encapsulated God's holistic care: "There is no aspect of our lives that God is not involved in…I see God in every area". The Yoruba understanding God implies all aspects of life are under God's care and control and he delights in caring for us like a Father as well as a Good Shepherd.

The extended family is the bedrock of communal support in any African society. It provides support akin to a holistic pastoral care towards the total well-being of every family member. Because most immigrants are isolated from their extended family, their ministers and fellow congregants therefore become the surrogate extended family relied upon to provide the support that would have been provided by the natural extended family. This situation has accentuated the need for communal support within AIC congregations. Members provide a variety of practical support in diverse circumstances in addition to traditional pastoral care activities.

The sacralisation of some rites of passage especially in the Yoruba culture tends to impose additional pastoral responsibilities on ministers. An ordained minister is expected to lead some rites of passage and other markers of life, for example, the naming of a newborn, blessing of a new home, thanksgiving celebrations to mark birthdays or other life occasions. These activities were traditionally led by priests of African traditional religion (ATR) or by the eldest family member before the advent of Christianity in many African communities. This role has since been transferred to ordained Christian ministers.

By implication, the cultural expectation AIC members is that their pastor will be actively involved in every aspect of their life. Consequently, there is an expectation of a holistic pastoral care system. AIC members are influenced by the African worldview that does not separate secular from spiritual life. This factor therefore makes pastoral care in a Nigerian congregation particularly demanding as noted by some non-African CofE participants.

The RCCG ministers as well as the Nigerian CofE clergy are conscious of their congregants' cultural expectations. They are actively engaged in almost every aspect of their members' life. Their understanding of pastoral care extends beyond the traditional perception of pastoral care as the "cure of souls". The African understanding that the physical and spiritual dimensions are interrelated implies that the physical, financial and emotional well-being of a person will impact and influence his/her spiritual well-being and vice versa. Thus the priest is expected to support or promote a person's spiritual well-being in order to maintain good success in the secular realm. This study can therefore confirm the earlier observation by Sturge (2005:88) and Edwards (1993:104) that Black Churches came into being in the UK in the 1950s to fulfil

spiritual, cultural and social needs that existing Church institutions failed to meet. Other authors have affirmed that this factor also promoted the growth of AICs in the UK and other parts of the Western countries that have experienced a substantial increase in the number of new African migrants (Gerloff, 2000; Ter Haar, 2001; Simon, 2002; Sabar, 2004; Burgess, 2011; Ugba, 2011, Mungore, 2011).

Many African immigrants that were Anglicans in their home countries are probably attracted to AICs in Diaspora because AICs are more committed to providing holistic pastoral care to meet their existential and culture-specific needs. This factor probably explains why a survey of RCCG congregations in Germany observed that almost half of the congregants were formerly members of historic mission churches, that is, Anglican, Methodist and Catholic churches in their home countries (Adogame, 2013:128). This factor could also explain why African clergy in CofE tend to attract more Africans into their congregations as is the case in Revd. F's congregation.

What is interesting is that all the non-African participants acknowledged that their African members expect their ministers to play a significant role in every aspect of their daily lived experiences. They are aware of some of the cultural expectations of their Nigerian congregants for holistic care and some of them are committed to adjusting their pastoral care to suit the circumstances of their congregants. Such contextualisation of pastoral care to meet the needs of African congregants demonstrates a high level of cultural intelligence.

However, one respondent (Revd D) insisted on offering traditional pastoral care that is essentially Eurocentric. This respondent insisted that pastoral care should be limited to

journeying in prayers with members in their time of need. This lack of flexibility demonstrates lack of cultural intelligence, and hence the participant's unwillingness to contextualize pastoral care to meet the expectations of his African congregants. This limited view of pastoral care was observed by Park (2005) in his study of pastoral care of Koreans in a white-majority multicultural church in Birmingham.

This study therefore validates Clinebell's (1984:27) observation that

> pastoral care must liberate itself from its dominant middle-class, white, male orientation and become more inclusive in its understanding, concern and methods. It must become transcultural in its perspective, open to learning new ways of caring from and for the poor and powerless, ethnic minorities, women and those in non-Western cultures.

In similar vein, Lartey (1993:4) argued that "African life and thought offer distinctive perspectives on the nature of personhood and the proper exercise of pastoral care which may contribute to the development of more comprehensive, appropriate and relevant approaches to care" (pg. 4). Both authors (Clinebell and Lartey) equally highlighted the significance of holistic pastoral care. Clinebell advocated a "holistic liberation-growth model of pastoral care" that promotes mutual support and holistic growth of individuals, the congregation and its community. Lartey (2003:31) similarly noted that pastoral care's aim is to foster "people's growth as full human beings together with the development of ecologically and socio-politically holistic communities in which all persons may live humane lives". The focus of holistic pastoral care is to meet the mission objective of Jesus as stated in John 10.10b: "I came that they may have life, and have it abundantly". The RCCG congregations in this study therefore exemplify provision of holistic pastoral care to meet this mission objective of Jesus.

All RCCG congregations have a similar hierarchical structure to facilitate delivery of pastoral care. Members are encouraged to belong to activity and house fellowship groups. The leaders of these groups deal with any issue of concern that arises among their respective members. Delivery of pastoral care normally follows a hierarchical process that spirals gradually from the group leader to the most senior pastor in the congregation. Though the minister in charge of the congregation has ultimate pastoral responsibility for all members, the day-to-day care of members is shared with other lay leaders and ministers. This process ensures every functional member has an easy access to a care giver; it also enables lay members to engage in every aspect of pastoral care ministry providing necessary experience towards higher leadership roles.

Consequently, there is a concerted effort in the RCCG to provide training across the board to all members. There is a hierarchical training programme to equip members for duty as well as leadership. This training regime is probably influenced by the denomination's vision to plant a RCCG congregation at a short walking distance to people in cities and towns, hence the need to facilitate accelerated development of members for leadership responsibility. Training is provided at national, regional and local levels for lay and ordained ministers and others engaged in key functions. For example, basic training for workers is done at the local level whereas the training of lay ministers (deacons and deaconesses) as well as ordained ministers (assistant pastors and pastors) is organised and led by the regional office. Members are encouraged to aspire to leadership roles by attending prescribed training courses. The RCCG congregations are therefore making more concerted efforts to promote the priesthood of all believers than the CofE congregations.

Unfortunately, all CofE participants expressed serious concern about lack of appropriate training to prepare and support them for ministry in multicultural congregations, especially pastoral care of their African congregants. This lack of training provision to meet culture-specific pastoral care needs of migrants is not peculiar to the Diocese of Southwark. The two CofE clergy participants from the Diocese of London also expressed a similar disinterest in their Diocese in this respect. Ironically, both Dioceses (London and Southwark) have the largest concentration of minority ethnic members in the CofE. Since little or no training on intercultural pastoral care is available to prepare clergy for ministry in multicultural context, the fundamental assumption in the CofE seems to be "everyone is like all others". Consequently, because the majority of CofE clergy are white and middle class, the pastoral care approach in the CofE is Eurocentric with a fundamental assumption that "one size fits all".

The RCCG encourages their members to share in the burden of pastoral care. They are encouraged to be their 'brother's keeper' through direct or indirect involvement in the pastoral care process. Direct involvement is through membership of either the Follow-up Team or the Welfare Team. Members of the Follow-up Team contact new members as well as regular members absent at services through phone calls and make home visits, if necessary. The team's activities might be construed as efforts to maintain church membership, but they also facilitate early identification of pastoral care needs. Absence from church services without any valid reason is perceived as an indicator of latent personal problems – physical or spiritual. The Follow-up team therefore facilitates early identification of pastoral care needs of members for further attention by the leaders and other relevant departments. The Welfare Team complements the work of the Follow-up team. It handles long-term care of members

referred to it by the Follow-up Team, group leaders, or other members. It provides short-term financial hardship support as well as counselling on employment and other support towards resolving financial hardships. All members are encouraged to be involved indirectly in pastoral care through donation of food items, clothes and money channelled through the Welfare Team to members in need. They are also encouraged to draw the attention of the leaders to any member experiencing hardship.

This communal approach to pastoral care was observed in Africa by Paris (1995) and Stone (1996). Thus the RCCG congregations are drawing from their traditional African lifestyle to unconsciously promote communal pastoral care as advocated by Patton (1993) in his communal contextual pastoral care paradigm. Every member is actively encouraged to be their "brother's or sister's keeper". Pastoral care is not perceived as the exclusive responsibility of ordained minsters, trained professionals or workers, it is the responsibility of all in the community of faith.

6.3 CRQ 2 – What cultural factors influence the nature and delivery of pastoral care in AICs?

All RCCG participants emphasise the impact of their culture on their understanding of and approach to pastoral care. Participants that did not have pastoral care experience in Nigeria prior to migrating to the UK emphasise particularly the impact of their family upbringing on their perception of pastoral care. Some of the issues identified by the participants in this respect include: regular home visits to members, proactive response to perceived needs, and generous moral and financial support to fellow members at special occasions, especially weddings and funerals.

Many Yoruba participants are first generation immigrants who grew up seeing their parents make regular impromptu visits to relations, friends and neighbours to check on their wellbeing if they had not seen them in a while. This approach to pastoral visiting was observed by Stone (1996) in his travels in South Africa. This African tradition of making impromptu visits to check on the well-being of other members is the norm in churches in the Nigerian environment as noted by all Yoruba participants. However, while participants expressed concern that such impromptu visits are impractical in the UK context due to many factors, especially, entrenched respect of people's right to privacy in the Western world, efforts are still made to promote regular visits to members. All the RCCG participants have a follow-up team in their respective congregations that make regular telephone contacts with absent members and also arrange follow-up visits if necessary.

Some congregations (e.g. congregations led by Pastors V and B) encourage their members to visit one another. One important benefit of such member-to-member visits is that it offers members the opportunity to develop friendships that will facilitate better awareness of each other's circumstances and needs. Consequently, members are able to respond proactively to support one another. Such proactive actions are probably influenced by a well-known Yoruba proverb – 'if you do not warn your neighbour against preparing a wrong type of bush meat for a meal, his subsequent incessant cough might disturb your night sleep'. This proverb literally means if you do not act pre-emptively to prevent your neighbour from a potentially dangerous act, you will also suffer the consequences of his/her ill-judged action. Hence, such regular visits facilitate proactive pastoral care actions; additionally, they promote mutual support and communal cohesion.

Many of the RCCG participants indicated that their members are proactive in providing mutual support to one another. They are quick in perceiving the needs of their fellow members; they cheerfully contribute material and financial support to meet perceived needs; they also refer one another to other sources of help. In addition, they provide informal counselling and guidance to promote the well-being of their fellow members.

Corporate initiatives in some congregations include providing training to enhance job search skills and employment opportunities. They also organize various training programmes to promote self-employment. Thus concerted efforts are made to ameliorate problems due to unemployment, financial hardships and emotional distress by providing appropriate supports to empower members to become self-supporting and independent. These initiatives are aimed at promoting the total well-being of members reducing the need for long-term pastoral support.

The willingness of members to welcome unsolicited proactive intervention of other members in their personal circumstances is predicated on the level of openness existing in the community. One could argue therefore that openness that normally characterizes the Yoruba community facilitates the willingness of members to welcome the intervention of other members. One could also argue that the interconnectedness that characterises African communal life makes AIC members more willing to ask for help or to welcome proactive intervention of others in their affairs, and hence contributes to promoting proactive pastoral care actions in RCCG congregations.

Openness within the community is probably influenced by a Yoruba proverb – 'if your mouth is silent, the rest of the body will also be silent'. This literally means that if you do not share your personal problems with others, appropriate support from others will elude you. Interconnectedness in also informed by another Yoruba proverb earlier mentioned that encourages prompt proactive actions to save your neighbour from self-inflicted problems. Such intervention is not perceived as intrusion into your neighbour's privacy. The interconnectedness in a Yoruba community and the prevailing culture of openness demand such intervention to avert greater communal problems.

Individualism and high regard for individual's right to privacy prevalent in the Western society is probably the major factor why Western approach to pastoral care is essentially individualistic and reactive. On the other hand, proactive approach to pastoral care is influenced by the African worldview popularly described as "Ubuntu", that implies that the well-being of each individual in the community is the determinant of the well-being of the whole community. There is also a Yoruba proverb, "the success of one promotes that of 200 others", that conveys the same meaning as "Ubuntu".

Communal life is the hallmark of many African societies. Any member of the community in crisis or need is actively supported by members of the extended family as well as friends and colleagues. They generously provide material and financial support at different markers of life, especially in time of birth of a child, wedding or bereavement. As also earlier explained, many African migrants do not have their extended family in the UK, their church members become their surrogate extended family. Pastoral care in AICs mirrors the communal support that is inherent in the African culture. Everyone rallies round to care for fellow members in

need. These findings confirm Adogame's emphasis that AICs in Diaspora make immense social capital contributions to the Western world (Adogame, 2013).

In the African context, there is a sense of obligation to offer material and moral support to other members of the community, even if it is inconsequential. There is a cultural expectation of assistance from fellow members. It is not unusual in the African context for many ordinary people to actively engage directly or indirectly in pastoral care since pastoral care is not perceived as the exclusive responsibility of the ordained class. The RCCG congregations have drawn from their African culture to put in place a lay-led, communal pastoral care delivery system that is not focused on the pastors or a limited number of people who are approved to offer pastoral care. Everyone is encouraged to be his/her "brother's/sister's keeper". Thus the RCCG congregations are unconsciously promoting "the priesthood of all believers".

6.4 CRQ 3 – What are underlying principles that guide pastoral care practices and delivery in AICs?

All the RCCG congregations undertake similar activities to promote the spiritual well-being of their members. They encourage their members to be actively involved in their local congregation beyond attendance at Sunday services. They all hold mid-week Bible study and prayer meetings and members are encouraged to belong to home fellowship groups. Members are also urged to contribute to the life of the church by serving in an activity group such as worship team, ushers' team, follow-up team, etc. In addition, there are demographic groups that promote fellowship and mutual support among their respective members. Thus the first step in AICs to facilitate effective pastoral care is to encourage members to belong to fellowship groups and actively serve or participate in other church activities.

Such active engagement in the life of the church facilitates nurturing. In addition, the RCCG congregations regularly organise training programmes, seminars and conferences to improve the spiritual, social and economic well-being of their members. These activities encourage members to engage regularly with the Church, consequently facilitating effective administration of a proactive, holistic pastoral care system by the Church. Secondly, the leaders of various groups are the designated pastoral care providers for their group members. This structure, therefore facilitates members' access to pastoral care. In addition, the leader of the follow-up team is responsible for checking on the well-being of new members as well as non-functional members who are not committed to any particular activity or fellowship group, thereby providing pastoral care for such members.

Some of the participants indicated that the structure adopted is influenced by the biblical principle of delegation suggested by Jethro to Moses (Ex. 18.13-26). However, because all the RCCG congregations in this study have the same hierarchical pastoral care delivery process, this structure is probably influenced by a denominational policy. Notwithstanding, the structure empowers more people to be actively involved in pastoral care through delegation of responsibility. It also facilitates the nurturing of more people for leadership roles and responsibilities. This approach has probably enabled the RCCG to develop competent leaders to promote its rapid worldwide expansion in the past thirty years.

It is envisaged by some participants that if members are well nurtured and grounded in their faith, they will be able to avoid or withstand adversities. The paramount principle for nurturing in these congregations is an emphasis on regular bible study and fellowship

meetings. They also invite external speakers to lead periodic special seminars/conferences or retreat meetings. Thus all congregations provide appropriate supports to nurture and sustain members in their Christian journey. These activities coincide with what Clinebell (1984) recommended towards nurturing and holistic development of congregants. These nurturing meetings consequently reduce demand for pastoral care or protracted dependency on ministers or other designated pastoral care providers in times of adversities.

All RCCG participants noted that their congregants are actively encouraged to belong to home fellowship groups. Home fellowship groups provide mutual nurturing as well as support for members, especially during adversity. This approach is essentially premised on the biblical principle that "iron sharpens iron" (Proverbs 27. 17). Members are able to offer immediate pastoral support to one another in line with the biblical principle of believers comforting one another with the comfort they have also received (2 Corinthians 1.4). But additional support is offered by leaders higher up in the hierarchy when necessary.

The mutual support offered by members to one another reduces dependency on the leaders for pastoral care, minimising excessive demand on leaders' time for pastoral care. The mutual support that is encouraged within RCCG congregations is motivated by both Biblical injunctions as well as African communal lifestyle. It also validates Patton's Communal-Contextual paradigm (Patton, 1993) that highlights that care is the ministry of all members of a community of faith; it is not the exclusive responsibility of professionals, the clergy or designated pastoral care providers.

6.5 CRQ 4: What good pastoral care practices could the CofE learn from AICs in the UK to improve pastoral care of their African members?

Pastoral care in RCCG congregations is not considered as exclusively a spiritual matter. It emphasises a holistic approach which enables effective response to a variety of existential issues faced by their members. They actively engage in practical actions to ameliorate physical needs, especially provision of food and temporary accommodation, financial support and training to improve employment opportunities or business start-up. Thus they undertake a variety of extra religious to improve the economic well-being of their members, minimise emotional and psychological problems, financial hardships and other existential factors that could precipitate spiritual problems necessitating pastoral care. Pastoral care in the African context therefore embraces the care of the whole person; it is not limited to the traditional view of pastoral care that emphasises the "cure of the soul".

Holistic pastoral care in the RCCG is conceived as contributing to the mission of Jesus as stated in John 10.10b "I came that they may have life, and have it abundantly". It is also influenced by an understanding of the pastoral care images of God expressed by all the RCCG participants, chiefly God is a Father, a Shepherd, the Provider and the Sustainer. These images of God embrace the African understanding that the transcendent is actively involved in every dimension of human life, there is no separation between the secular and the sacred. The transcendent cares for both material and spiritual well-being. Africans perceive their ministers as the agents of God, The African cultural expectation of pastoral care encompasses the whole person; it not limited to only spiritual issues.

The practical acts of love demonstrated by RCCG congregants to one another mirror the mutual support common in extended families in Africa. Their cultural background therefore provides extra motivation for practical actions in line with biblical examples of communal support illustrated by the Apostolic Church (Acts 2 and3). In fact, given the high level of openness accompanying communal life in an African society, it is not surprising that members do eagerly share their personal problems and experiences with one another and thereby offer informal counselling to one another. They provide practical support to one another and / or refer one another to appropriate sources of help. This level of openness, mutual sharing and support affirm observations made by Olofinjana (2010:52) that the communal nature of black culture and provision of practical support with all aspects of life promote the growth of black churches in the UK. It could be argued that provision of practical support to meet immediate existential needs attracted Africans to AICs in the UK just as it attracted people to join the Apostolic Church.

The delivery of pastoral care is largely communal in RCCG's congregations. Pastoral care is not perceived as the exclusive responsibility of the pastor or designated pastoral care giver. All members are actively encouraged to be their "brother's keeper" and hence engage directly or indirectly in the care of their fellow members. They provide support in a variety of ways depending on need. The hierarchical pastoral care delivery structure that exists in these congregations ensures that more people are actively involved in pastoral care. In addition, pastoral care delivery process is decentralised such that any member that needs pastoral care receives immediate attention from their fellowship or activity group leader. Consequently, pastoral care is essentially lay-led. Many members of the congregation are empowered to engage in the care of fellow members through various units such as home fellowship groups,

men's and women's fellowship groups, follow-up and visitation teams. The RCCG is therefore actively promoting the doctrine of the "priesthood of all believers" albeit unintentionally.

The process of empowering more members in RCCG congregations to engage in pastoral care is facilitated through concerted training programmes directed towards spiritual nurturing of all cadres of members as well as developing their leadership potential. Training programmes are available at local, regional and national levels. Such concerted nurturing facilitates the spiritual growth of members so that they are able to stand in time of adversity thereby reducing demand for personal attention for pastoral care. In addition, it accelerates preparation of more members for leadership in the church. Training therefore enables growth of individual members and the church as a whole.

6.6 Summary of Findings

The data obtained from interviewing the study participants was explored in the foregoing to answer the four CRQs for the study. The RCCG congregations have distinctive pastoral care practices that are largely influenced by existential needs of their congregants as migrants. They respond pastorally to these needs by drawing from their Yoruba culture, particularly, communal life style, openness and mutual support. Consequently, members of the congregations are more proactive in being their "brother's keeper" than is the case in a Western society. Because the majority of members of RCCG in the UK are isolated from their extended family, members of their congregations become their surrogate extended family members. Members become more reliant on one another for support especially in times of

crisis. Consequently, every member is involved, directly or indirectly, in providing support. In essence, pastoral care is communal; it is not the exclusive responsibility of the pastors or a cadre of authorised pastoral givers. The hierarchical pastoral care delivery structure in the RCCG congregations facilitates active involvement of many people in the delivery of pastoral care. There are hierarchical training programmes to equip and empower members to be active in service and prepare them for leadership responsibilities. The RCCG is inadvertently promoting the "priesthood of all believers".

The study also identified the influence of the African religious life on the issues addressed as pastoral care in the RCCG congregations. The African worldview does not separate sacred and secular dimensions. All helping acts are of God and from God. There is, therefore, a cultural expectation of a holistic pastoral care. Ministers as the agents of God are expected to actively engage in every aspect of life to promote both the spiritual and material wellbeing of its member. Concomitant existential needs of the majority of RCCG members as first generation immigrants also necessitate holistic pastoral care in these congregations.

Table 6.1 below summarises the key findings of this study and relevant biblical examples. The caring activities in RCCG congregations contribute towards a model of pastoral care that could be described as proactive, communal and holistic. Each of these features will be subsequently discussed.

Table 6.1 – Pastoral Care Activities in RCCG and Biblical Examples

Pastoral Care in RCCG	RCCG Activities	Biblical examples
Proactive	Regular Home fellowship & Bible Study meetings	The Apostolic Church
	Practical support of members in need	The Good Samaritan Grecian Christians – Acts 6. 1-8
	Regular follow-up and pastoral visits	Hebrews 10.24
Communal	Cultural expectation of mutual support	The Golden rule
	General membership actively involved in pastoral care activities	Paul's injunctions encouraging mutual support
	Provision of training for discipleship and leadership development	Jesus' training of the Apostles Paul's injunctions on training for leadership 2 Tim. 2.1-2
	Laity-led hierarchical structure	The Apostolic Church
Holistic	Extra-religious care and practical support	Practical example of Jesus Christ and his teaching on love
	Culture inspired communal support	The Apostolic Church Pauline letters
	Sign-posting to other sources of support and advertising job vacancies Provision of training for work or self-employment	Paul's injunctions encouraging mutual support
		James 2 – faith and work

6.7 Discussion of Findings

6.7.1 Proactive

Pastoral care is traditionally, care-on-demand or care during or after a crisis. This approach is generally seen as fire-fighting. A proactive approach to pastoral care involves taking pre-emptive actions to avert crisis that could eventually arise that could result in extensive or protracted, remedial care activities.

The care activities promoted in the RCCG congregations indicative of a proactive orientation include weekly corporate Bible study and prayer meetings, home fellowship and regular

retreat programmes. These activities nurture members, foster mutual support and facilitate spiritual growth. These meetings enable members to grow in maturity, avoid potential problems as well as resourceful to handle crises that arise in the course of life. Consequently, if members grow in maturity they are less dependent on the pastor or care givers in times of crisis.

In addition, all the congregations have demographical groups aimed at supporting their respective members. These groups organise a variety of activities, training, and practical support, which are intended to improve the spiritual, psychological, physical and economic well-being of their members and hence promote their growth. For example, the Women's Fellowship in Parish C organises craft training to enable some of their members gain appropriate skills to start their own small business. The Mothers and Babies Group in Parish B provides practical, home support for mothers to avert physical and emotional stress that could precipitate post-natal depression in mothers of new babies. The Men's Fellowship in Parish A organises seminars on money management to help members avoid financial problems and other related consequences, such as marital conflicts that would require extensive pastoral care support.

The Apostles considered the nurturing of new believers as a core activity at the founding of the Church. The believers met together regularly to learn from the apostles (Acts 2.42). Paul spent considerable time in Ephesus teaching publicly and from house to house (Acts. 20.20). Many Pentecostal churches like RCCG try to emulate the Apostolic Church by promoting intensive bible studies at various levels towards the spiritual growth of their members. In addition, there are many biblical injunctions that support provision of proactive practical

actions to support people in need. A bible passage often cited by many RCCG participants in this respect is James 2. While this passage is more related to pastoral care on demand, Jesus gave the golden rule "in everything, do to others as you would have them do to you" (Matt. 7.12). The teaching of Jesus implies proactive actions are expected in in all circumstances, more so in pastoral care.

All RCCG participants emphasise the importance of regular home visits to check on the well-being of their members, especially, any absentee from Sunday service or any other church activity. Many participants commented that such visits often provide a good opportunity to gain first-hand information about the wellbeing of their members and to take appropriate decisive actions to respond to any perceived need. All RCCG congregations have follow-up teams that ensure regular contact is maintained with all members, especially new members and others that are not in any fellowship or activity group. Leaders of activity and home fellowship groups are responsible for contact with functional members of their groups. Home visits enable members to develop rapport and open up to one another. Such visits facilitate better knowledge of latent problems that may subsequently crystallise to major pastoral care problems if not nipped in the bud. Thus, regular pastoral visitation constitutes proactive pastoral care action.

Many Nigerian Christians were brought up with the understanding of Hebrews 10.24 that enjoins believers to engage in regular fellowship with other believers. Absence from a fellowship meeting is perceived in the Nigerian Christian context as a sign of backsliding. It triggers a proactive action such as a telephone call or a pastoral visit, to identify the cause of absence. Appropriate support actions are initiated immediately to support a believer that is

perceived to be struggling in the faith due to the pressures of life in the new environment. Sturge (2005:88) noted that the majority of black majority churches established by Afro Caribbean migrants arriving in the UK in the 1950s were responding to a desperate need to rescue those who had either abandoned their faith or were no longer making the journey of faith a priority in their lives or an essential part of their character.

The majority of Nigerian Christians do appreciate impromptu pastoral visits. Such home visits provide the opportunity for a deeper understanding of the circumstances of the hosts. Jesus also enjoyed impromptu visits to the homes of his disciples and others. He was at the home of Simon Peter, as well as the home of Mary, Martha and Lazarus. He also had meals in homes of enquirers in order to get to know them better. A notable example is that of Zacchaeus, the tax collector. Such home visits by Jesus often incited a profound response from the host. Zacchaeus was deeply touched by the privilege of hosting an august guest as Jesus in his house. He was moved to repentance and he offered to make restitution of his ill-gotten gains. In the same vein, the majority of Nigerian Christians appreciate pastoral visits and they open up like Zacchaeus, to having a lively fellowship with the minister.

It should be pointed out that proactive pastoral care within a Yoruba majority congregation is fundamentally facilitated by the Yoruba's central cultural value of openness. Augsburger (1986:151), citing LeVine's (1973) study of Yoruba and Hausa cultures, observed that "the Hausa's stiff upper lip is the converse of the Yoruba's freedom of expressing feelings." The fact that openness is a core value in the Yoruba culture was also documented by Fadipe (1970) a prominent Yoruba sociologist whose work was cited by LeVine. Fadipe (1970:303) indicated that:

> the Yoruba is more of an extrovert than an introvert. The self-contained, self-reliant person who can keep his mental and physical suffering to himself so that others may not express their sympathy for him is regarded as churlish and one to be feared. The Yoruba looks upon expressions of sympathy offered to a man who is experiencing temporary or permanent injury as helping to lighten the pain. A person who is ill but keeps his illness from the knowledge of his mates for fear of being obliged to them or even out of consideration for their peace of mind is roundly scolded.

Thus, a proactive pastoral care approach in RCCG has been largely influenced by the Yoruba's cultural inclination to openness in interpersonal and corporate relationships.

Jesus used the Parable of the Good Samaritan (Luke 10. 25-37) to illustrate the qualities of a good neighbour to a self-righteous law expert who tried to trap Him with a question on the greatest commandment. This parable, however, illustrates what it means to be our brother's keeper. Whereas Jewish religious leaders, such as a priest and a Levite, neglected to care for a victim of a violent robbery, the Samaritan acted decisively with compassion to meet the needs of the victim. The Samaritan's actions demonstrated the kind of proactive and sacrificial response expected in pastoral care. They further demonstrate that true love is to respond without prejudice to the needs of others, even strangers. Jesus therefore implied that authentic Christian love demands willingness to respond spontaneously, sacrificially, without prejudice to help a fellow human being in need.

Commenting on the parable, Isaak (2010:1251) highlighted that "it deals with racial harmony and what it means to be human and humane, or to be someone with *ubuntu*, that is, someone who is welcoming, hospitable, warm and generous, with a servant spirit that affirms others and says 'I am because you are; you are because I am'." Proactive care activities of the RCCG congregations surveyed, especially those directed to help new immigrants who are struggling to find their feet in the new environment, are motivated by the "Ubuntu" dimension of the

Yoruba culture that demands a proactive response to the perceived need of a fellow member of the community in addition to biblical injunctions such as the Parable of the Good Samaritan. Proactive pastoral care in RCCG congregations is also motivated by a core aspect of the Yoruba culture that demands a positive response to the perceived need of a fellow community member. Failure to act proactively to ameliorate the perceived need of a fellow community member is considered in the Yoruba society as a demonstration of animosity, or at worse, an act of wickedness. Such must be avoided at all cost to promote love and goodwill in the community, more importantly, to court divine favour.

6.7.2 Communal

A theme in Clinebell's (1984:27) liberation-growth model of pastoral care and counselling asserts that "pastoral care is the shared ministry of the pastor and the whole congregation". Patton's (1993:3) communal contextual pastoral care model is also based on the assumption that the caring community is inclusive of both laity and clergy. The clergy shouldn't monopolise pastoral care so that the laity plays occasional, secondary or adjunct roles when and if required. Whereas Paton claimed his communal contextual pastoral care model was motivated by Vatican II and the Consultation on Church Union, mutual support and communal care particularly through the extended family or kinship are intrinsic characteristics of African life style. Augsburger (1986:82) noted that "the African tends to regard personal problems as group problems", primarily because unlike the Western thought about human being that begins with the individual, the African thought begins with the tribe (pg. 80).

The African Study Bible (2016:1588) noted that "in many African cultures …villagers are their brothers' keepers, raising one another's children, helping to meet one another's needs,

and ensuring the sick receive proper care". For example, Fadipe (1970:97) highlighted that prior to colonisation and urbanisation, a typical Yoruba extended family lived in a compound which is a collection of apartments for individual families. "The feeling of solidarity is very strongly developed among the members of a compound. A large amount of mutual help goes on among consanguineal and affinity relatives" (pg.103). A key aspect of communal life in this context was mutual concern for each other's well-being. Fadipe (104) emphasised that

> the demonstration of good fellowship in words is as important among the Yoruba as demonstration in deeds. … One must offer condolences in illness and must inquire after the state of health of the sick person. Similarly, when another member of the compound is bereaved, one must pay one's respects and offer one's sympathy in the approved manner. Serious bad feeling is often the result of the omission of any of these elementary duties …Members of the same compound lend not only goods but offer free services to each other. When any family gives a feast in connection with a marriage or a death, or in connection with a religious celebration, the other members of the compound, in addition to making substantial contribution in money or foodstuffs…, will also render assistance in the preparation of the food…

Fadipe (pg. 316) further noted that the kinship principle has been extended to include others who are not related by blood or marriage among the urban Yoruba Christian elites. Christianity has therefore reinforced the African cultural value of mutual support, the trademark of African communal life. It is not surprising therefore that the Yoruba principle of mutual support is effectively promoted in all the RCCG congregations. These congregations have not imbibed the individualism which is prevalent in the Western society; they are still committed to promoting mutual support, an essential aspect of their culture and an essential demonstration of the biblical injunction of love.

Most of the participants acknowledged that because they are isolated from members of their extended family fellow congregants are the closest people to them who they depend on to

perform the roles usually performed by family relations. Every member, therefore, generously supports the diverse initiatives to promote mutual support in respective congregations.

The additional motivating influence of biblical teachings cannot be discounted. Most participants cited biblical injunctions on practical actions especially James 2 as well as Mathew 25 as further incentives to provide practical support to fellow church members who are in need. Some participants also used the practices of the first Church in Jerusalem (Acts 4.32-34) to justify the communal approach to pastoral care in their congregations. The urgency of such practical support is heightened by the fact that some of their fellow members are undocumented immigrants. Such members are severely constrained by government legislation (Immigration Act 2014) that bars access to employment, housing, education and health services to undocumented immigrants with the aim of discouraging illegal immigration. All the activities previously mentioned in Chapter 2 as extra-religious pastoral care activities of AICs in Diaspora were also identified in this study, thereby confirming both the communal and holistic nature of pastoral care in the RCCG congregations surveyed.

Such spontaneous response to the urgent need of fellow-believers reflects the teaching of Jesus on the second commandment "love your neighbour as you love yourself" as illustrated in the Parable of the Good Samaritan (Luke 10.25-37). The Apostle John's teaching on practical action to demonstrate love to a fellow believer (1 John 3. 11-18) reinforces the teaching of Jesus on loving our neighbour. Communal support in the RCCG towards the care of individual members is influenced by both culture as well as Christianity. Thus communal support that is intrinsic in the African cultural context is sustained by AICs in Diaspora to care for members in crisis. These AICs are challenging the Church in the UK to go back to

the core aspects of our Christian heritage that have been eroded by individualism in the Western culture.

Another important factor that facilitates communal pastoral care approach in these congregations is the provision of training to nurture spiritual growth and Christian discipleship. Such training programmes include a Believers' Class which every new member is required to attend. Every congregation encourages its members to participate in the weekly corporate bible study/prayer meetings held centrally at their usual place of worship. Members are also encouraged to belong to a home fellowship group nearest to their home that also meets weekly for bible study and prayers. These Christian educational activities according to Clinebell (1984:38) are "a congregation's way of fostering whole person growth and teaching relevant wisdom from our religious tradition. …Classes and growth groups can be gardens of mutual caring where the growth of persons and relationships is cultivated"

The RCCG encourages every full-fledged member to serve in at least one ministry activity in the Church. There are hierarchical training programmes to nurture and equip members for service. Every functional member is expected to complete the 'Workers' in Training' Programme on completion of the Believers' training course. There are additional training programmes for respective areas of ministry. Any member who has demonstrated faithfulness in service and a reasonable level of maturity is encouraged to enrol in a centrally organised Christian leadership training programme – 'Discipleship Training Course'. Only graduates of this course qualify to be appointed as ministers, deacons, deaconesses or other leadership roles in the Church. This system of lay pastoral leadership results in a decentralised leadership system that also promotes a decentralised pastoral care system. Consequentially,

every member is empowered to develop and use their gifts in the church; there are non-restrictive pathways or opportunities to positions of leadership within the Church.

Gornik (2011:82) observed a similar approach towards "a comprehensive and demanding system of lay pastoral leadership" in his study of AICs in New York. This approach to leadership development aligns with two of the pastoral caring functions that Clinebell (1984:38) suggested towards increasing "human wholeness centred in Spirit". These are:

- "congregational leadership and development … a way of creating and maintaining healthy groups, organisations and structures…" and,
- "Lay enabling that involves releasing the wealth of capacities for mutual ministry in a congregation through a program of lay training".

This study observed that the same hierarchical structure exists in all RCCG congregations involved in the study. The structure facilitates easy access to a leader for pastoral care. Every member is encouraged to be an active member by being in a house fellowship group. The activity or house fellowship leader is directly responsible for the immediate pastoral care needs of members of the group. The leader reports to a deacon/deaconess or assistant pastor who oversees a group of activity groups or house fellowships. This second tier of leaders will report to the pastor in charge of the congregation. In larger congregations a third tier emerges, usually pastors, to oversee a group of deacons/deaconesses and assistant pastors. These pastors report to the senior pastor, usually the founder who is ultimately responsible for the pastoral care of the entire congregation. Thus the responsibility of pastoral care is decentralised, it is not concentrated on the "pastor". As a result, more people are empowered to function as pastoral care givers.

In addition, other members of the congregation are actively encouraged to share information, knowledge, skills or other resources to support and/or advance the total well-being of fellow members. In essence, every member, irrespective of position in the church's hierarchy, is empowered to use his or her gifts to minister to the needs of other members. This approach is influenced by mutual support inherent in the Yoruba communal life style culture that was extensively discussed in the foregoing. But more importantly, Paul in many of his writings encouraged his readers to use their gifts for mutual edification so as to promote growth to maturity (Eph. 4.7.16; Rom. 12.6-13; 1 Corinthians 12). These biblical injunctions therefore reinforce intrinsic Yoruba cultural value of communal support to further foster a community in which all members share in the responsibility of mutual care and support.

In explaining the meaning of community in his communal contextual paradigm of pastoral care Patton (1993:27) noted the following:

- Pastoral care is the person-to-person response that grows out of participation in a caring community and which seeks to enable persons to give and receive care and to experience community.
- The communal dimension of the communal contextual paradigm is corrective of the classical paradigm in emphasising that the Christian message is heard, experienced, and remembered in community. The classical Christian affirmation that there is no salvation outside the church can now be understood not in terms of the church as mediating between the individual and God but as emphasizing that the church is a community in which a person may know God in the context of communal relationships.
- The clinical pastoral paradigm emphasised the person of the pastor and the inseparability of the person and the message. The communal dimension of the communal contextual paradigm enlarges the clinical pastoral by emphasizing the Christian community and its members as the messengers of care. In emphasizing human relationality, the communal dimension does not look at the ordained pastor apart from the community but in relation to it and as a leader and facilitator of the relationships that take place as part of it. Pastoral care is an action of the community which may be nurtured and led by the ordained pastor, but which is first a responsibility of the community.

These RCCG congregations are, therefore, practising Patton's communal contextual paradigm, albeit unintentionally. Thus this paradigm championed by Ramsay (2005) as a new paradigm for pastoral care had existed informally per se in the RCCG.

6.7.3 Holistic

This study confirms earlier studies that AICs in Europe and America provide additional support to their members beyond the traditional scope of activities in Western perspectives of pastoral care {Ter Haar (2001), Gerloff (2000), Simon (2002) and Adogame (2007)}. Gornik's study of AICs in New York (2011:82) stressed that African pastors "perform cultural bridge building, a key activity that can enable their congregants to succeed in a new city. There is …an emphasis on enabling parishioners to experience abundant life in Christ". The dire circumstances of their members as new immigrants in potentially hostile host environments motivated many AICs to expand on the scope of the care activities they offer. Drawing from the deep well of their African cultural understanding of personhood, AICs in Diaspora extend pastoral care to include concern for the total well-being of their members. They extend care activities to include physical well-being and needs as well as other activities to enhance the economic and psychological well-being of their members in the new environment. They provide advice or support on matters relating to immigration issues, housing, employment, marital and family matters, career development and business start-up. Many new immigrants require support in these areas to facilitate their effective integration into their new environment, avert short or long term physical and psychological problems that could severely affect their mental and spiritual well-being. In addition, many AICs also provide extensive support during traditional rites of passage: new birth, wedding, funeral and other markers of life.

It has been argued in the foregoing that AICs incorporate their cultural values to reinforce fundamental Christian principles. The Yoruba concepts of God overlap Christian attributes of God. They include believe in a Supreme God, the creator who is eternal, almighty and transcendent; He is omnipotent, omniscience and omnipresence. Because He is also benevolent, he sustains all he has made. He is generously particularly to faithful worshipers. The RCCG participants alluded to these Yoruba concepts of God in their pastoral care images of God. Yoruba concepts of God therefore influence their inclination towards holistic pastoral care.

The nature of care provided by Jesus to his disciples and other followers is probably the model motivating AICs in Diaspora to focus on the total well-being of their members. Jesus cared for the spiritual well-being of his followers through his teachings. He also healed the sick and delivered many from demonic oppression. His concern for the total well-being of his followers compelled him to provide food for the hungry, especially, the large crowd of people, who for three days, had been listening to his teachings (Mark. 8.1-10). Jesus was concerned that the people would have exhausted their food so he acted proactively, with compassion, to replenish their food supply, thereby demonstrating, that he was concerned about the spiritual well-being of the people as well as their immediate physical needs. Jesus' statement in John 10.10-11 that He is the Good Shepherd who came to give his life for his sheep so that they may have abundant life is also a motivation for the extra-religious activities undertaken by many AICs in Diaspora to advance the total well-being of their members.

Only the gospel of John records Jesus' washing of the disciples' feet (John 13.1-17). This narrative demonstrates the humble service of Jesus: the Teacher and Lord who stooped down

to wash his disciples' dirty feet. But the latent message of Jesus is that his followers must also be concerned about the immediate physical needs of their fellow brothers and sisters. They must act proactively and sacrificially in ministering to the physical needs of others especially when it seems no one else is willing to do anything to help. So, our concern for the well-being of our brothers and sisters must extend beyond the matter of "ultimate concern", that is, spiritual well-being and eternal salvation, to embrace issues of "immediate concern". Sadly, issues of immediate concern are often neglected in many historic mission churches, particularly in the UK, the state welfare system is usually expected to meet such "issues of immediate concern".

Jesus concluded His discourse on the washing of feet by giving the Apostles a new commandment: "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another." (John 13.34-35). The community of believers that emerged after the day of Pentecost demonstrated holistic pastoral care. There was concern for the total well-being of the new believers especially as members of this new community were persecuted by Jewish authorities. Members sold their possessions and shared the proceeds generously with one another. The Good News preached by the Apostles did not focus only on the matter of "ultimate concern". The Apostles put into practice their understanding of the new commandment of Jesus to love one another as he loved them and He washed their feet. This new commandment should be the primary motivation for holistic pastoral care.

6.8. Conclusion

To summarise, the ways RCCG congregations have applied their Yoruba cultural values to contextualise traditional pastoral care features are briefly described below.

Healing

All the respondents indicated that prayer is the predominant activity offered in their pastoral care function of healing. Other prayer related modes of healing in use are exorcism, anointing of oil and laying on of hands. The respondents approach to healing is consistent with their Pentecostal tradition and believe on miraculous restoration of health through prayers and anointing of oil. This practice is informed by the interpretation of James 5.14 &15. It means therefore that the use of prayers, anointing with oil and exorcism for restoration of health are practised as part of the healing function. Despite emphasis on prayers for divine healing, medical intervention is considered as appropriate in many circumstances. There is also an awareness that some issues relating to the emotional well-being and mental function of a person could be resolved through professional counselling and medical intervention.

Notwithstanding, there are proactive actions such as training to avert ill-health or to promote the physical well-being of members. There is also provision of material resources to meet essential physical needs thereby averting emotional and psychological stress due to lack of basic needs. These proactive activities are considered as part of the healing function. It

implies therefore that prayer for healing is balanced with wisdom and other loving actions that could bring total healing, hence a holistic approach to pastoral care.

Sustaining

There is a strong emphasis on regular contacts and home visits to provide encouragement and moral support towards providing encouragement, support and strength to those in need of care. The use of pastoral visits to comfort someone during crisis has both scriptural and cultural dimensions. Jesus also pastoral visits to those in prison Matt. 25. 36. Clebsch and Jaekle (1994:45) asserted that the ministry of sustaining historically has a fourfold process in the church: preservation, consolation, consolidation and redemption. Jesus was able to achieve these fourfold process of sustaining, albeit, more dramatically, when he visited Mary and Martha.

In an African context, everyone who has any connection with the person in crisis is morally obliged to visit the person as soon as practicable. Thus, the sustaining function in the African context is not limited to the pastoral visits of the clergy or representative of the church. It is communal. Visits are organised to maintain a very close contact with the care receiver until there are signs of full recovery.

Practical actions in the form of financial support and provision of essential material items are considered essential in the sustaining function. Such material provision would be essential given the level of poverty among some migrants. The church in Jerusalem received gifts from other churches when they faced famine and persecution (Acts 11.28 &29, 2 Cor. 8.1-3).

Sharing material gifts with those in need will be akin to the situation of the Macedonian Christians.

Counselling is also part of the sustaining function. This sustaining function is usually performed by experts. But information and advice are other resources are freely shared by members of the congregations to support and encourage one another. Thus the responsibility of sustaining in the African context is not perceived as the responsibility of only the ordained. Members of the congregation share the responsibility of ministering to one another through house fellowships and activity groups. Hence the sustaining function is also communal.

Guiding

The pastoral guiding function is through bible-based counselling. Members need counselling on family and marital problems and other important issues of life. Clebsch and Jaekle (1994:50) described different forms of pastoral guiding ranging from advice giving to reflective listening. What the respondents described as bible-based counselling is probably advice-giving. Advice guiding is bible-based counselling because the scripture is used as the authoritative set of values and belief criteria that would be applied to the specific situation.

Though the primary aim of guiding is the spiritual growth the individual, African migrants are proactive in providing guidance by sharing with one another on how to survive in their new environment. Thus the guiding function is not exclusively undertaken by professionals or experts but it is communal. In addition, it is holistic as it involves all issues relating to the total well-being of individuals including physical, emotional and economic issues.

Reconciling

The reconciling function in all congregations is focused on reconciling people to people to promote healthy relationships within families and the fellowship. Couples are the primary group of people that are reconciled. There is also intergenerational conflicts due to cultural differences between children brought up in the UK and parents shaped in African values. The process of reconciliation usually adopted to facilitate reconciliation are the two modes of reconciliation: forgiveness and discipline, suggested by Clebsch and Jaekle (1994:57). They encourage estranged parties to talk through their differences in the presence of a pastor or any other respected older member of the congregation to promote reconciliation between parties and with God.

Nurturing

Nurturing uses education and counselling to enable people develop their God-given potentials. There are structured programmes in all the RCCG congregations to promote the discipline of bible study and encourage progression from novice to an accredited church worker in the church's hierarchy. It seems however that the primary aim of the nurturing programmes in the RCCG is to equip members for service and leadership. Such programmes may give a sense of maturing without actually achieving Paul's ministry goal described in Col. 1.28, that is, "to present every man perfect in Christ". Notwithstanding, they serve the objective of nurturing suggested by Burfield (1995:164), that is, to produce mature Christians who can minister to others" (pg. 164). Consequently, the RCCG uses nurturing to facilitate communal pastoral care and leadership development.

Liberating

The pastoral care function of liberating is about freeing individuals and communities from repression by dominant groups in the society. The majority of the RCCG congregants are migrants, they are marginalised in their new host environment, they also experience overt and covert racism. Many congregations provide regular training on various issues to support their congregants on how to survive in the UK. Communal support and understanding provide psychological and therapeutic support to facilitate healing and growth. There is also legal counselling and support on immigration and employment matters as well as information on how to handle family issues to avoid falling foul of British cultural expectations.

Empowering

Empowering is usually a communal effort that involves provision of training, advice and financial support to overcome poverty, marginalisation and improve the general well-being of all members. There is considerable support in form of training to improvement access to good employment as well as business start-up training to encourage self-employment to overcome low-paying jobs that characterise first generation immigrants. Members are encouraged to patronise each other's business. There is regular training to improve parents' awareness of the British educational system so that they could strategically improve their children's educational opportunities.

CHAPTER 7

THEOLOGICAL REFLECTION AND RECOMMENDATIONS

7.1 Introduction

This study was motivated by Lartey's observation that "African life and thought offer distinctive perspectives on the nature of personhood and the proper exercise of pastoral care which may contribute to the development of more comprehensive, appropriate and relevant approaches to care" (Lartey, 1993:4). Anderson (2011:136) also asserted that the potential contributions of AICs to intercultural theology and our understanding of pastoral care are yet to be fully explored. The process of global migration has increased the presence of Africans and AICs in Europe and America. The number of AICs in Diaspora grew in most Western countries in the 21st century as the number of new African immigrants in the West increased. Studies have shown that the extra-religious activities undertaken by AICs in Diaspora extend beyond traditional pastoral care that usually focuses on spiritual and emotional well-being of the care receiver. AICs in Diaspora have therefore extended their understanding of pastoral care to include activities that meet the existential needs of their members who are who are predominantly new migrants. The RCCG is about the fastest growing AIC in Diaspora. It has the potential to make the much expected impact of African contributions to intercultural theology as a whole and intercultural pastoral theology in particular.

The RCCG was founded by Josiah Akindoyin, a Yoruba PIPC prophet of the C&S tradition. It evolved to an ICPC and most of its 'Model Church' parishes display the characteristics of NPCs. The majority of the RCCG congregants are Yoruba, including those in the UK and

other Western countries. This study observed that the pastoral care practises of the RCCG congregations in the London of Borough of Southwark, are still largely influenced by Yoruba culture. Their care practices include caring for the existential needs of their congregants who are mostly first generation African migrants in the UK.

The contextual pastoral care model emerging from the RCCG congregations in this study as examples of AICs in Diaspora is a proactive, communal and holistic model. This model is largely influenced by Yoruba cultural values of openness, mutual support and communal life. Though the majority of the participants became actively involved in pastoral care in the UK, they acknowledged that their understanding of pastoral care was influenced by the activities of their parents. Thus their pastoral care practices are informed by Yoruba cultural values that agree with biblical principles.

Bevans (2002) described this form of contextualisation as "the anthropological model" of contextual theology. The model "starts where people are, with people's real questions and interests … The anthropological would try to … address questions genuinely posed by the local circumstances, rather than only those questions that the Christian tradition has treated in the past" (Bevans 2002: 60). Bevans further argues that this model allows "… men and women to see Christianity in a fresh light … not automatically the importation of foreign ideas. Rather it is a perspective on how to live one's live more faithfully in terms of who one is as a cultural and historical person" (Bevans 2002: 60). Thus application of the anthropological model enables African Christians to draw out the gospel and Christian values from aspects of their culture that are equal to Scripture and Christian tradition.

7.2. Theological Implications

Clebsh and Jaekle (1994) have demonstrated that pastoral care in every epoch was contextualised. Pastoral care practices have been largely influenced through the ages by European culture, philosophy, theology and. Clinebell (1984:27) rightly noted that the white male middle class dominated perspectives to pastoral care are inadequate for minority ethnic groups. As hinted by Lartey and Anderson, African theology and pastoral care practices have received little attention in the global church.

It is acknowledged that the South is the new centre of gravity of Christianity (Adogame, 2013:170). Walls (2002:119) had earlier predicted that "African Christianity must be seen as a major component of contemporary representative Christianity, the standard Christianity of this present age". Hanciles (2008:129) also opined that "modern African Christianity is integral to any meaningful appraisal of global Christianity and its future prospects". His assertion was based on Barrett, Kurian and Johnson's (2001:5) observation that "from roughly 9.9 million (9.4 per cent of the population in 1900), the number of African Christians had mushroomed to about 360 million (over 40 percent of the population) by 2000. Such a rate of growth has no parallel in the history of Christianity. Barrett, Kurian and Johnson's (2001:5) estimated that by 2025 there might be more Christians in Africa than on any other continent. Johnstone (2011:95) concurred with the observations of Barrett, Kurian and Johnson as well as Hanciles. He asserted that "Africa was unique in being the first continent to become Christian majority in barely a century".

Persecution facilitated the spread of Christianity to Judea and Samaria (Acts 8.1). The destruction of Jerusalem in AD 70 caused early Christians to disperse further into Europe as

part of God's plan to spread the gospel to the uttermost parts of the world (Acts.1.8). Phan (2008:41) who observed that "migration is a permanent feature of the church, and not just a historical phenomenon of the early church or any other period of church history." In addition, he identified eight migratory movements from the Apostolic time until now that established Christianity as institutional migrant. He asserted that "without migration the church as such, and Christianity as a whole … cannot fulfil its nature and mission" (Phan, 2016: 849). Global migration has significantly increased the number of African Christians as well as AICs in Europe and America. Where is God in African migration in the 21st century?

One can argue that God is using migration to make the riches of African Christianity more visible in the global arena through AICs in Diaspora for the benefit of the global Church. The findings of this study identified a holistic, communal and proactive pastoral care model among RCCG congregations in South London. Faced by problems of survival and other crises of life in a postmodern culture, care givers in the RCCG have drawn from aspects of their Yoruba culture that have not been diluted by individualism that characterises Western societies such as the UK, to contextualise their pastoral care activities. The Yoruba's cultural values of openness and mutual support have been applied in the RCCG congregations in this study to promote proactive, communal support in their holistic pastoral care practices that are congruent with Christian practices, especially in the Apostolic era. Thus because these intrinsic aspects of Yoruba culture are similar to that of the biblical time, pastoral care practices in RCCG congregations, reflect pastoral care practices of the Apostolic Church.

This contextualised pastoral care model is informed by African culture as well as Christian theology and praxis. The findings highlighted the following issues in contextualised African Christian pastoral care that could considerably benefit the global Church:

1. Pastoral care should be based on all the attributes of God. Africans are intrinsically religious. Despite modernism, faith in God is still central in the life of most Africans. There is a strong emphasis on God, and prayer is considered invaluable in pastoral care unlike the situation in the West where psychology and its associated sciences are dominant due to the influence of secularisation. AICs in Diaspora are challenging the European Church to recover from over-secularisation and incorporate more focus on God in the delivery of pastoral care.
2. The general African understanding of the intrinsic, eternal and moral attributes of God as described by Mbiti (1970). They agree with fundamental Christian teachings on God. The Yoruba attributes of God also coincide with biblical perspectives of God. Pastoral care therefore starts from God and ends with God. Human beings are agents of God's pastoral care; they must therefore focus on God and apply methods that demonstrate dependence on God in the process of exercising pastoral care.
3. Given the level of religiosity of Africans, the use of the Scriptures, especially for guiding and nurturing must always be central. It is believed that because God is omniscience, He has provided all that is needed for human survival in the scripture. Counselling and prayers are expected to be laden with scriptural examples to affirm the presence of God in every situation.
4. Unlike Eurocentric pastoral care that emphasises individualised, professional care, pastoral care in the RCCG have not been diluted by the individualism prevalent in the

UK. They explore collective actions and proactive mutual support intrinsic in the Yoruba culture on all aspect of pastoral care functions based on the believe that God expects us to care for one another as He cares for us. The survival of every individual is considered as essential to the survival of the entire community in line with the concepts of "Ubuntu". The Church is a community of believers; communal pastoral care is intrinsic in pastoral care traditions of the Church. The global church must recover communal pastoral care in obedience to the teachings of Jesus on love, especially, John 13.34,35.

7.3. Conclusion

Many of the participants acknowledged that they are sensitive to their new cultural context, especially the constraints posed by individualism, protection of individual rights and privacy. They therefore moderate their pastoral care delivery approaches with due regard to the prevailing norms in their new context. There is therefore an ongoing process of synthesizing of traditional Yoruba values with pastoral care practices prevailing in the UK post-modern culture. Phan (2013:150) described this situation as "a betwixt-and-between" predicament. He posited that this situation "can be an incentive and resource for a creative rethinking of both cultural traditions, native and foreign".

The contextualised pastoral care model adopted by the RCCG congregations enables these congregations to respond more effectively to the needs of their migrant members. It is imperative therefore that CofE congregations with majority African migrants must re-evaluate their pastoral care practices. The findings from this study further indicate that CofE congregations could learn from some of the practices in the RCCG towards improving

pastoral care of African immigrants in their congregations, especially those from Yoruba culture.

7.4. Recommendations for Action

The following recommendations will enable the CofE meet the challenges of offering proactive, communal and holistic pastoral care to meet the needs of their members:

Show genuine concern and be more proactive – Most CofE congregations are generally more welcoming in the 1990s to black people than it was the case in the 1950s with the first large wave of black migrants from the Caribbean. There is evidence that the leadership of the CofE is committed to addressing the underlying problem of racism. The Archbishops' Council established the Minority Ethnic in Anglican Concern Committee (MEACC) to address some of the issues of concern to minority ethnic Anglicans in order to promote effective integration of minority ethnic members in the Church and all institutions of the CofE. There is a MEACC officer who works closely with the Diocesan and other senior staff in almost every Diocese of the two provinces CofE to address the problem of institutional racism. While MEACC is succeeding in ensuring that minority ethnic backgrounds are better represented at all levels in the leadership structure of the CofE, unfortunately, training on intercultural pastoral care to inform the clergy and other care givers on issues relating to the pastoral care of minority ethnic groups has received little or no attention. All of the CofE clergy participants in this study, including, Nigerian CofE clergy, expressed serious concern about the lack of training on how to deal with culture-specific pastoral care issues in their Yoruba majority congregations.

Lack of training on intercultural pastoral care, even in two CofE Dioceses that have the highest number of minority ethnic Anglicans, indicates that the underlining policy on pastoral care in the CofE is "one size fits all". Consequently, issues of immediate concern to especially new third world Anglican migrants, particularly African Anglicans that are refilling the empty pews of many CofE congregations in the Greater London area, have received little or no attention.

Some CofE Dioceses support independent minority ethnic Anglican congregations to function in parallel to normal parish congregations. For example, the Dioceses of Southwark and London support the Nigerian Anglican Chaplaincy, first by arranging places of worship for the Nigerian community in these Dioceses to hold regular acts of worship in ways that reflect their culture. Secondly, the Bishops of these Dioceses licensed the Nigerian Chaplain from the Anglican Province of Nigeria; thus the priest has the permission to officiate across respective Dioceses. These Dioceses support other African Anglican communities in similar ways.

Like their CofE counterpart, the Catholic Church in England and Wales is also benefitting from the influx of new migrants from Africa, Eastern Europe and many other countries. However, unlike their CofE counterparts, the Catholic Church have significantly engaged in ways to improve the care of new Catholic immigrants in the UK as documented in Mission of the Church to Migrants in England and Wales (the Catholic Bishops' Conference of England and Wales, 2008). On of the measures adopted by the Catholic Church is to recruit priests from Africa to support their care to African immigrants in the UK. Even if the CofE could not do the same due to other constraints, they should offer more support to the Nigerian

Chaplaincy. Particularly significant is the need to enable the Chaplaincy to organise regular training on pastoral care of Nigerians to support priests that have a large number of Nigerians and other Africans in their congregations.

Training provision should not be limited to the clergy. This study has demonstrated that the communal approach to pastoral care in RCCG congregations involves a considerable number of lay members. There is a range of training programmes available in these congregations to prepare members for leadership responsibilities. More lay members are therefore trained and equipped to offer pastoral care to support fellow members unlike the situation in many CofE churches where pastoral care is provided mostly by the clergy. The significance of such educational activities in promoting mutual caring has been emphasised by Clinebell as well as the findings from this study.

This study has demonstrated that RCCG congregations provide a range of support to their members who are predominantly new immigrants in the UK. In addition to caring for their spiritual well-being, they have in place training programmes and other practical support schemes to facilitate the survival, prosperity and effective integration of their members into the new environment. It is this holistic approach to pastoral care that probably makes Christianity more relevant to African immigrants. AICs in Diaspora that are genuinely concerned about their immediate needs and concerns are also more attractive than historic mission churches such as the CofE that they belonged to in their home countries. Holistic pastoral care was the hallmark of the ministry of Jesus. Jesus fed the hungry and washed the feet of his disciples. The Apostolic Church also followed in the steps of Jesus; they generously shared their possessions to care for the needy among them.

The history of CofE, especially in the Victorian age, is replete with many glowing examples of practical actions initiated by CofE congregations as well as individuals towards holistic care of CofE members as well people in the community at large. These practical actions made the CofE relevant to the people and church attendance was great. The CofE's commitment to holistic pastoral care declined with the advent of welfare benefits in the UK so also church attendance in the CofE. Efforts to revive church attendance in the CofE should refocus attention on the potential contribution of holistic pastoral care in this respect. CofE congregations with majority African congregants in particular could explore promoting holistic pastoral care particularly to meet the needs of their new African Anglican migrants in order to make Christianity in the CofE relevant to their lived experiences.

All the non-African CofE clergy participants in this study acknowledged that a lot of mutual support is going on among their African congregants to meet a variety of needs even before they learned of such needs. They noted that their congregants work behind the scene to support one another in ways that challenge their understanding, especially with respect to how to be a caring and a generous community of faith. It is recommended that non-African CofE clergy should explore and develop ways of engaging in regular intercultural theology dialogue with their African Anglican Christian clergy colleagues towards developing appropriate intercultural pastoral care framework to support African Anglicans in the UK.

This study has demonstrated that AICs in Diaspora have the ability to adapt, re-appropriate and re-interpret African cultural values towards appropriate pastoral care approaches to meet the needs of their members in a Western cultural context. AICs in Diaspora provide religious identity for their members, a "home from home", a place to feel valued, recognised, dignified

and supported. But more importantly, the characteristic strength of AICs in Diaspora is their ability to draw from the well-established African concepts of community and humanity to provide holistic pastoral care to support their brothers and sisters in need. They are therefore in position to inform the rest of the Church on how to be a Good Samaritan and practice authentic Christianity that addresses people's immediate problems in their local circumstances.

7.5. Recommendations for Further Study

This study was based on participants involved in mainly Yoruba majority congregations, primarily RCCG congregations in the London Borough of Southwark, as well as CofE churches in the Southwark Diocese. A larger study that embraces a broader spectrum of AICs in the UK will be required towards a cross-sectional insight of the merits of African pastoral care approaches. In addition, it is envisaged that the pastoral care needs of African migrants would change over time as they become better integrated into the UK society. Their preferred pastoral care delivery approaches are likely to change to reflect developments in their social circumstances. A longitudinal study to evaluate changes in pastoral care approaches of AICs over a period of time will also be necessary.

APPENDIX 1

UNIVERSITY OF BIRMINGHAM

APPLICATION FOR ETHICAL REVIEW

Who should use this form:

This form is to be completed by PIs or supervisors (for PGR student research) who have completed the University of Birmingham's Ethical Review of Research Self Assessment Form (SAF) and have decided that further ethical review and approval is required before the commencement of a given Research Project.

Please be aware that all new research projects undertaken by postgraduate research (PGR) students first registered as from 1st September 2008 will be subject to the University's Ethical Review Process. PGR students first registered before 1st September 2008 should refer to their Department/School/College for further advice.

Researchers in the following categories are to use this form:

1. The project is to be conducted by:
    - staff of the University of Birmingham; or
    - a research postgraduate student enrolled at the University of Birmingham (to be completed by the student's supervisor);
2. The project is to be conducted at the University of Birmingham by visiting researchers.

Students undertaking undergraduate projects and taught postgraduates should refer to their Department/School for advice.

NOTES:

- Answers to questions must be entered in the space provided.
- An electronic version of the completed form should be submitted to the Research Ethics Officer, at the following email address: [redacted] Please **do not** submit paper copies.
- If, in any section, you find that you have insufficient space, or you wish to supply additional material not specifically requested by the form, please it in a separate file, clearly marked and attached to the submission email.
- If you have any queries about the form, please address them to the Research Ethics Team.

☐ **Before submitting, please tick this box to confirm that you have consulted and understood the following information and guidance and that you have taken into account when completing your application:**

- **The information and guidance provided on the University's ethics webpages (http://www.rcs.bham.ac.uk/ethics/index.shtml)**
- **The University's Code of Practice for Research (http://www.as.bham.ac.uk/legislation/docs/COP_Research.pdf**

UNIVERSITY OF BIRMINGHAM APPLICATION FOR ETHICAL REVIEW	*OFFICE USE ONLY:* Application No: Date Received:

1. TITLE OF PROJECT

Pastoral Care in African-Initiated Churches – A case study of Redeemed Christian Church of God in the London Borough of Southwark and implications for Pastoral Care of Africans in the Church of England

2. THIS PROJECT IS:

University of Birmingham Staff Research project ☐

✓ University of Birmingham Postgraduate Research (PGR) Student project ☐

Other ☐ (Please specify):

3. INVESTIGATORS

a) PLEASE GIVE DETAILS OF THE PRINCIPAL INVESTIGATORS OR SUPERVISORS (FOR PGR STUDENT PROJECTS)

Name: Title / first name / family name	The Revd. Dr. Jonathan Gichaara
Highest qualification & position	PhD
School/Department	
Telephone:	
Email address:	

Name: Title / first name / family name	
Highest qualification & position	
School/Department	
Telephone:	
Email address:	

b) PLEASE GIVE DETAILS OF ANY CO-INVESTIGATORS OR CO-SUPERVISORS (FOR PGR STUDENT PROJECTS)

Name: Title / first name / family name	
Highest qualification & position	
School/Department	
Telephone:	
Email address:	

c) In the case of PGR student projects, please give details of the student

Name of Course of	Olugboyega Adams	Student	[redacted]
	Theology	Email	[redacted]
Principal supervisor:	The Revd Dr J. Gichaara		

4. ESTIMATED START OF PROJECT Date: September 2013

ESTIMATED END OF PROJECT Date: December 2013

5. FUNDING

List the funding sources (including internal sources) and give the status of each source.

Funding Body	*Approved/Pending /To be submitted*

If applicable, please identify date within which the funding body requires acceptance of award:

Date:

If the funding body requires ethical review of the research proposal at application for funding please provide date of deadline for funding application:

Date:

SUMMARY OF PROJECT Describe the purpose, background rationale for the proposed project, as well as the hypotheses/research questions to be examined and expected outcomes. This description should be in everyday language that is free from jargon. Please explain any technical terms or discipline-specific phrases.Two paradigms in pastoral care: communal contextual and intercultural, have strong resonances with pastoral care in African settings. They emphasise the influences of socio-political and cultural contexts on pastoral care practices. Communal contextual paradigm reflects African tradition that the care of individual members of the community is the corporate responsibility of all members of the community. It also focuses on communal approach to address any social problem. Intercultural paradigm further highlights the importance of exploring the dynamics of social and cultural forces that shape an individual and how these factors influence the nature of care required by an individual. Both paradigms equally reiterate the fact that pastoral care practices in African contexts must reflect the peculiarities of African traditions, their social, economic, cultural and political contexts rather than accepting Western approaches as normative. Intercultural theology can be used to explain similarities and differences in pastoral care expressions of Western and African churches, especially with respect to sustaining, nurturing, liberating and empowering functions.

This study will investigate pastoral care activities in African Initiated Churches (AICs) to determine contextual and cultural sensitive approaches that are adapted from African sources to meet the needs of members of their congregations. A study of pastoral care among African immigrants in the UK would provide a good setting to identify pastoral care practices that are influenced by African socio-cultural contexts that could contribute to a better understanding of pastoral care in general and an intercultural approach to pastoral care of Africans immigrants in particular. Key questions to be addressed are:

Question 1: What are the distinguishing features of pastoral care expressions in AICs?

Question 2: What cultural factors influence the nature and delivery of pastoral care in AICs?

Question 3: What are underlying principles that guide pastoral care practices and delivery systems in AICs?

Question 4: What could the mainstream Church of England learn from the pastoral care practices of AICs in the UK and the vice versa?

The aims of the study are to identify African expressions of pastoral care in AICs and to explore how African expressions of pastoral care observed in AICs could improve pastoral care of Africans in white middle class dominated Church of England (CofE) congregations.

6. CONDUCT OF PROJECT

Please give a description of the research methodology that will be used

The phenomenological nature of the study implies qualitative research methods will be most appropriate for data collection. The interpretive nature of the questions demands unstructured, in-depth face-to-face interviewing technique. Thus one-to-one interview of twelve leaders of selected Redeemed Christian Church of God (RCCG) will allow the researcher to probe into perceptions of respondents to identify factors that influence pastoral care approaches in their respective churches and the subjective meanings they ascribe to these approaches. Twelve interviewees will be selected from three RCCG congregations and will consist of four ordained ministers (two male and two female) and eight lay members (four male and four female) that are actively involved in pastoral care in these congregations.

Two focus groups will be used to evaluate findings from RCCG churches. The first focus group will consist of two Yoruba incumbents (one male and one female) of black majority CofE churches two lay members (one male and one female). This group of respondents will be in position to evaluate the findings from RCCG churches from both their cultural root as Africans as well as their involvement in pastoral care in their respective congregations. The second focus group that will be asked to discuss key findings from pastoral care practices of RCCG churches will consist of two white incumbents (one male and one female) of black majority CofE churches and two white lay members (one male and one female). A structured approach will be adopted in both focus groups as participants will be required to respond to specific questions based on findings from pastoral care in AICs.

7. DOES THE PROJECT INVOLVE PARTICIPATION OF PEOPLE OTHER THAN THE RESEARCHERS AND SUPERVISORS?

Yes ☐ No ☐ **YES**

Note: ”Participation” includes both active participation (such as when participants take part in an interview) and cases where participants take part in the study without their knowledge and consent at the time (for example, in crowd behaviour research).

If you have answered NO please go to Section 18. If you have answered YES to this question please complete all the following sections.

8. PARTICIPANTS AS THE SUBJECTS OF THE RESEARCH

Describe the number of participants and important characteristics (such as age, gender, location, affiliation, level of fitness, intellectual ability etc.). Specify any inclusion/exclusion criteria to be used.

The location of the study is the London Borough of Southwark. The borough has exceptionally high population of Africans. The UK National Census of 2001 indicates that over 16 per cent of the Borough's population is constituted by Africans. It is premised that a Nigerian-led AIC would be a fair representation of the situation in other AICs churches. The study will therefore focus on RCCG congregations in Camberwell and Peckham areas of London Borough of Southwark.

Subjects for the study are male and female adults(i.e. over 18 years) in four categories:

Pastors in charge of RCCG congregations;

Lay leaders of RCCG that undertake pastoral care activities;

Black and white incumbents in charge of black majority CofE congregations; and

1. RECRUITMENT

Please state clearly how the participants will be identified, approached and recruited. Include any relationship between the investigator(s) and participant(s) (e.g. instructor-student).

Note: Attach a copy of any poster(s), advertisement(s) or letter(s) to be used for recruitment.

Snowball sampling technique will be adopted to identify the first category of subjects to be included in the study. The researcher will make telephone contact with a Senior Pastor of a RCCG parish in the Borough who is also a member of the executive council of RCCG in the UK, to obtain telephone numbers of other RCCG senior pastors in the Borough of Southwark that could be invited to participate in the study. Senior Pastors in the RCCG are usually the founding pastors of the RCCG parish. They have in-depth knowledge of activities of their respective parishes. The Senior pastor of each church that agrees to participate in the study will be used to identify and contact other members of their respective congregations who are key pastoral care givers. The process will continue until 4 RCCG ministers and 8 pastoral care givers have verbally consented to participate in the study. Snowball sampling techniques will also be used to obtain CofE subjects (2 African clergy, 2 white clergy and 4 lay members) for the study. Given the significant role women play in pastoral care, every effort would be made to ensure half of the subjects for the study are women.

2. CONSENT

a) Describe the process that the investigator(s) will be using to obtain valid consent. If consent is not to be obtained explain why**.** If the participants are minors or for other reasons are not competent to consent, describe the proposed alternate source of consent, including any permission / information letter to be provided to the person(s) providing the consent.

No minor will be included in the study. Every potential adult participant will be verbally informed of the purpose of the study and be given the opportunity to willingly agree to participate in the study. The four key questions that will be asked will be explained while the reasons for additional follow-up questions will also be explained. Permission of the participants will be sought for audio recording of the interview could be recorded. Oral consent to audio recording of the interview session is a good indication of willingness to participate in the study. In addition, a simple consent will be provided for the participant to endorse. The participants will also be informed that a transcription of audio recording of their respective interview session will be made available to them to edit and endorse as an accurate transcription of the interview, and hence, another evidence of participants' consent to be involved in the study.

Note: Attach a copy of the Participant Information Sheet (if applicable), the Consent Form (if applicable), the content of any telephone script (if applicable) and any other material that will be used in the consent process.

b) Will the participants be deceived in any way about the purpose of the study? **Yes** ☐ **No** ☐

If yes, please describe the nature and extent of the deception involved. Include how and when the deception will be revealed, and who will administer this feedback.

No form of deception will be employed in the study.

3. PARTICIPANT FEEDBACK

Explain what feedback/ information will be provided to the participants after participation in the research. (For example, a more complete description of the purpose of the research, or access to the results of the research).

Each participant will receive a transcript of audio recording of their respective interview session. Participants will be asked to read through the transcript and correct any statement that does not, on hind sight, reflect their true opinion on the question. The corrected version will be returned to the participant for endorsement as correct representation of their views with a request for their signature to the statement of authentication at the bottom of the transcript.

4. PARTICIPANT WITHDRAWAL

a) Describe how the participants will be informed of their right to withdraw from the project.

All participants for the study will be adults over 18 years old, judged to be of sound mind and able to personally consent to participate in the study. Each participant will be verbally informed at the beginning of the interview session of his/her right to refuse to participate in the study, to answer any question or to withdraw from further participation from the study at any time. The process of verbally informing participants of their rights to participate or withdraw from the study will be audio recorded.

b) Explain any consequences for the participant of withdrawing from the study and indicate what will be done with the participant's data if they withdraw.

Efforts would be made to have sufficient number of participants such that the outcome study would not the adversely affected if ten per cent of those who have agreed to participate decided to withdraw.
Data collected from participants that chose to withdraw will be destroyed and not included in the study.

5. COMPENSATION

Will participants receive compensation for participation?

i) Financial **Yes** ☐ **No** ☐

ii) Non-financial **Yes** ☐ **No** ☐

If **Yes** to **either** i) or ii) above, please provide details.

No financial compensation will be offered. However, lunch will be offered to those who participate in focus group interviews. A summary of key findings from the study will be made available to all participants.

If participants choose to withdraw, how will you deal with compensation?

Not applicable as no financial compensation would be offered.

6. CONFIDENTIALITY

a) Will all participants be anonymous? **YES** ☐ **No** ☐ **Yes**

b) Will all data be treated as confidential? **YES** ☐ **Yes** ☐ **No**

Note: Participants' identity/data will be confidential if an assigned ID code or number is used, but it will not be anonymous. Anonymous data cannot be traced back to an individual participant.

Describe the procedures to be used to ensure anonymity of participants and/or confidentiality of data both during the conduct of the research and in the release of its findings.

Participants will be given the opportunity to choose if they wish to remain anonymous in the publication of any findings. Pseudonyms will be used for any participant who wishes to remain anonymous. Participants will be required to provide information relating to the pastoral activities of their organisations. Such information will not include personal details of any individual or confidential information relating to the organisation. Any confidential information that is accidentally divulged will not be included in the transcription of the interview. Audio recordings of interviews will be deleted once a copy of an approved transcription is available. Only the researcher and his supervisor will have access to the

If participant anonymity or confidentiality is not appropriate to this research project, explain, providing details of how all participants will be advised of the fact that data will not be anonymous or confidential.

Participants will be informed that the end goal of the study is primarily towards an academic qualification. The potential benefits of the study to participating churches will also be emphasised, and hence the need for an open approach in the study.

7. STORAGE, ACCESS AND DISPOSAL OF DATA

Describe what research data will be stored, where, for what period of time, the measures that will be put in place to ensure security of the data, who will have access to the data, and the method and timing of disposal of the data.

The thesis will include summaries of data collected. Transcripts of interviews will be kept by the researcher and made available to anyone on request.

8. OTHER APPROVALS REQUIRED? e.g. Criminal Records Bureau (CRB) checks

☐	YES	☐	**NO**	☐	NOT APPLICABLE

If yes, please specify.

No

9. **SIGNIFICANCE/BENEFITS**

Outline the potential significance and/or benefits of the research

The focus group sessions of the study will provide opportunity for mutual learning. It will help RCCG participants to improve their understanding of pastoral care approaches in CofE that might help improve approach to pastoral care of their non-African members. On the other hand, the data collected will help CofE clergy in their efforts to improve pastoral care of African members of their congregations.

10. RISKS

a) Outline any potential risks to **INDIVIDUALS**, including research staff, research participants, other individuals not involved in the research and the measures that will be taken to minimise any risks and the procedures to be adopted in the event of mishap

None is envisaged

b) Outline any potential risks to **THE ENVIRONMENT and/or SOCIETY** and the measures that will be taken to minimise any risks and the procedures to be adopted in the event of mishap.

None is envisaged

11. ARE THERE ANY OTHER ETHICAL ISSUES RAISED BY THE RESEARCH?

Yes ☐ No ☐ NO

If yes, please specify

None

12. CHECKLIST

Please mark if the study involves any of the following:

- Vulnerable groups, such as children and young people aged under 18 years, those with learning disability, or cognitive impairments ☐
- Research that induces or results in or causes anxiety, stress, pain or physical discomfort, or poses a risk of harm to participants (which is more than is expected from everyday life) ☐
- Risk to the personal safety of the researcher ☐
- Deception or research that is conducted without full and informed consent of the participants at time study is carried out ☐
- Administration of a chemical agent or vaccines or other substances (including vitamins or food substances) to human participants. ☐
- Production and/or use of genetically modified plants or microbes ☐
- Results that may have an adverse impact on the environment or food safety ☐
- Results that may be used to develop chemical or biological weapons ☐

Please check that the following documents are attached to your application.

	ATTACHED		NOT APPLICABLE	
Recruitment advertisement	☐		☐	✓
Participant information sheet	☐	✓	☐	
Consent form	☐	✓	☐	
Questionnaire	☐	✓	☐	
Interview Schedule	☐		☐	✓

13. DECLARATION BY APPLICANTS

I submit this application on the basis that the information it contains is confidential and will be used by the

University of Birmingham for the purposes of ethical review and monitoring of the research project described

herein, and to satisfy reporting requirements to regulatory bodies. The information will not be used for any

other purpose without my prior consent.

I declare that:

- The information in this form together with any accompanying information is complete and correct to the best of my knowledge and belief and I take full responsibility for it.
- I undertake to abide by University Code of Practice for Research (http://www.as.bham.ac.uk/legislation/docs/COP_Research.pdf) alongside any other relevant professional bodies' codes of conduct and/or ethical guidelines.
- I will report any changes affecting the ethical aspects of the project to the University of Birmingham Research Ethics Officer.
- I will report any adverse or unforeseen events which occur to the relevant Ethics Committee via the University of Birmingham Research Ethics Officer.

Name of Principal investigator/project supervisor:	Olugboyega Adams
Date:	31st May 2013

Please now save your completed form, print a copy for your records, and then email a copy to the Research Ethics Officer, at [redacted]. As noted above, please do not submit a paper copy.

APPENDIX 2

UNIVERSITY OF BIRMINGHAM **APPLICATION FOR ETHICAL REVIEW -** **REQUEST FOR AMENDMENTS**	*OFFICE USE ONLY:* Application No: Date Received:	

1. **TITLE OF PROJECT**

Pastoral Care in African-Initiated Churches (AICs) – A case study of Redeemed Christian Church of God (RCCG) in the London Borough of Southwark

2. **APPROVAL DETAILS**
   What is the Ethical Review Number (ERN) for the project?

ERN_13-0621

3. **THIS PROJECT IS:**
   University of Birmingham Staff Research project ☐
   University of Birmingham Postgraduate Research (PGR) student project X☐
   Other ☐ (Please specify):
   University of Birmingham Post Graduate Research Project

4. **INVESTIGATORS**

d) PLEASE GIVE DETAILS OF THE PRINCIPAL INVESTIGATORS OR SUPERVISORS (FOR PGR STUDENT PROJECTS)

Name: Title / first name / family name	The Revd. Dr. Jonathan Gichaara
Highest qualification & position held:	PhD
School/Department	School of Philosophy , Theology and Religion
Telephone:	[redacted]
Email address:	[redacted]

Name: Title / first name / family name	
Highest qualification & position held:	
School/Department	
Telephone:	
Email address:	

e) PLEASE GIVE DETAILS OF ANY CO-INVESTIGATORS OR CO-SUPERVISORS (FOR PGR STUDENT PROJECTS)

Name: Title / first name / family name	
Highest qualification & position held:	
School/Department	
Telephone:	
Email address:	

f) In the case of PGR student projects, please give details of the student

Name of student:	Olugboyega Adams	Student No:	[redacted]
Course of study:	Theology		
Principal supervisor:	The Revd Dr J. Gichaara		

5. **ESTIMATED START OF PROJECT** Date: November 2014
ESTIMATED END OF PROJECT Date: January 2015

6. **ORIGINAL APPLICATION FOR ETHICAL REVIEW AND ANY SUBSEQUENT APPROVED AMENDMENTS:**
Please complete the table below for the original application and any subsequent amendments submitted

Title and reference number of application or amendment: ***Pastoral care in African Initiated Churches – ERN_13-0621***	**Key points of application and/or changes made by amendment (include: aims of study, participant details, how participants were recruited and methodology)**	**Ethical considerations arising from these key points (e.g. gaining consent, risks to participants and/or researcher, points raised by Ethical Review Committee (ERC) during review)**	**How were the ethical considerations addressed?** **(e.g. consent form, participant information, adhering to relevant procedures/clearance required)**
Original application	Aims of the study are to identify pastoral care in practices in AICs and explore how African expressions of pastoral care observed in AICs could improve pastoral care of Africans in Church of England (CofE) congregations Participants: Group 1 - 12 Redeemed Christian Church of God (RCCG) ministers involved in pastoral care. Group 2 – 4 CofE clergy and authorised lay workers of Yoruba descent involved in pastoral care Group 3 - 4 white CofE clergy and authorised lay workers involved in pastoral care	Gaining Consent: Risks to participants and researcher: *Other Points raised by ERC:* Details on Anonymity and Confidential in the document Information to Participants are inconsistent with information provided on the Application form	Verbal consent of participants (pre-interview) confirmed also in writing (post interview) by endorsement of consent section in the transcription of interview. None envisaged Both documents corrected to remove any inconsistencies. Participants will also have the opportunity to indicate in the copy transcription

	How participants are recruited: Snowball sampling techniques Methodology: Group 1 – One-to-one interviews Group 2 – Focus group interview Group 3 – Focus group Interview	Interview questions for Group 1 and Group 2 participants requested	of the interview if they wish to remain anonymous or otherwise. Pseudonyms rather than real names will be used in reports of research findings if participants prefer to be anonymous. Interview questions for the two groups are attached.
Subsequent amendment 1	Aims of study : No change *Participants*: No change *How participants are recruited* – No change in recruitment approach *Methodology* – Group 1 – One-to-one interviews – No change Group 2 – Change Focus group interview to One-to-one interviews Group 3 – Change Focus group interview to One-to-one interviews		

7. **DETAILS OF PROPOSED NEW AMENDMENT**
Provide details of the proposed new amendment, and clearly and explicitly state how the proposed new amendment will differ from the details of the study as already approved (see Q6 above).

The amendment proposed is to conduct one-to-one interviews of groups 2 and 3 participants in place of a focus group interview of participants in each of the groups.

8. **JUSTIFICATION FOR PROPOSED NEW AMENDMENT**

Time Constraint: It will be easier and quicker to arrange a one-to-one interview to fit into the personal schedule of each of the participants in the groups than to organise a focus group interview on a day that will suit all participants in each group. *Openness:* Individual participants are more likely to freely express their personal views in a one-to-one interview which may not be the case in focus group interviews

9. **ETHICAL CONSIDERATIONS**
What ethical considerations, if any, are raised by the proposed new amendment?

No new ethical considerations are raised by the proposed new amendments.

APPENDIX 3

QUESTIONS FOR SEMI-STRUCTURED INTERVIEW WITH MINISTERS RESPONSIBLE FOR PASTORAL CARE IN RCCG CONGREGATIONS IN PECKHAM

1. Please introduce yourself stating your background and when you first got involved in pastoral care either as a lay minister or as an ordained minister?
2. Please provide the following general information about your congregation:
    a. When was the congregation established?
    b. How many ministers/pastors in the congregation?
    c. How many services do you have on a Sunday?
    d. What is the average attendance on a Sunday at each service?
    e. What other activities do you have during the week?
3. In what other ways could we say God is a Shepherd and what other images of God apart from God is a Shepherd, come to mind when the term "pastoral care" is mentioned?
4. Who are involved in the delivery or facilitation of pastoral care in your congregation?
5. What form of preparation are they given before they are involved in pastoral care?
6. What issues come up regularly that do require pastoral care intervention among members of your congregation?
7. What factors or circumstances do you think contribute or lead to the occurrence of these issues?
8. What outcome/s do you usually look forward to through pastoral care?
9. What activities are undertaken in your church to ensure effective pastoral care of members?
10. What pastoral care activities would you consider as most critical to ensure effective pastoral care and the well-being of your members in the UK?
11. What are the approaches or procedures are currently in place to ensure effective delivery of pastoral care in your church?
12. What factors have influenced these approaches or procedures?
13. What factors in your African background have influenced your understanding of pastoral care, the activities undertaken as well as the approaches adopted?
14. Reflecting on your experiences of pastoral care in the UK and Nigeria, what activities are common to pastoral care activities and delivery in both countries?
15. What differences have you observed between the UK and Nigeria in the nature of pastoral care issues, type of care activities and the delivery approaches adopted?
16. What adjustments or training have you undertaken to respond to the situation in the UK?
17. What aspects of the ways things are done in the UK have improved your understanding and approach to pastoral care?
18. What recommendations would you like to give to white ministers responsible for pastoral care of Africans in the UK?

APPENDIX 4

INTERVIWEW GUIDE FOR SEMI-STRUCTURED INTERVIEW OF YORUBA CHURCH OF ENGLAND (CofE) CLERGY AND LAY WORKERS IN LONDON

1. Please introduce yourself stating your background, when you were ordained or licensed in the UK and your involvement in a CofE parish church?
2. Please provide the following general information about your congregation:
    a. How many services do you have on a Sunday?
    b. What is the average attendance at each service?
    c. What other activities do you have during the week?
    d. How many clergy and authorised lay workers, including retired, support ministry in the parish?
3. Who else are involved in the delivery pastoral care in your congregation other than clergy and licensed lay workers and what form of preparation do they have?
4. What structure is currently in place to ensure effective delivery of pastoral care to all members in the church in general?
5. What kind of pastoral care issues come up regularly among African members of your congregation?
6. Do you have to vary your methods when offering pastoral care to African members of your congregation?
7. Are there factors in your African background that have influenced your understanding of pastoral care, the activities undertaken as well as the approaches adopted?
8. Have you had any training to improve how you respond to the nature of pastoral care of Africans in the UK?
9. Reflecting on your experiences in the UK and Nigeria, what pastoral care activities and delivery approaches are common to both countries and what are different?
10. What aspects of pastoral care as it is generally done in the UK have challenged or improved your understanding of pastoral care?
11. What insights have you gained from your interactions with African Initiated Churches (AICs) in the UK e.g. RCCG, that CofE could probably learn from to improve pastoral care of Africans members in CofE congregations?
12. What recommendations would you like to give to fellow white CofE clergy colleagues to improve their understanding of pastoral care needs of Africans in the UK towards better pastoral care of African CofE members?

APPENDIX 5

INTERVIWEW GUIDE FOR SEMI-STRUCTURED INTERVIEW WITH NON-YORUBA CHURCH OF ENGLAND (CofE) CLERGY AND LAY WORKERS IN THE DIOCESE OF SOUTHWARK

1. Please introduce yourself stating your background, when you were ordained or licensed in the UK and your involvement in a CofE parish church?
2. Please provide the following general information about your congregation:
    a. How many services do you have on a Sunday?
    b. What is the average attendance at each service?
    c. What other activities do you have during the week?
    d. How many clergy and authorised lay workers, including retired, support ministry in the parish?
3. Who else other than clergy and authorised lay workers are involved in the delivery pastoral care in your congregation and what form of preparation do they have?
4. What structure is currently in place to ensure effective delivery of pastoral care to all members in the church?
5. What kind of pastoral care issues come up regularly among African members of your congregation?
6. Do you have to vary your methods when offering pastoral care to African members of your congregation?
7. Have you had any form of training to improve how you respond to the nature of pastoral care of African members in your congregation in the UK?
8. Reflecting on your experiences with African members in your congregations are there aspects of their cultural expectations in pastoral care that have challenged your personal understanding of pastoral care?
9. What insights from your interaction with African members could improve pastoral care in general in the CofE?
10. What recommendations would you like to give to fellow non-African CofE clergy colleagues to improve their understanding of pastoral care needs of Africans in the UK towards better pastoral care of African CofE members?

APPENDIX 6
Matrix of Research Questions and Interview Questions

	Central Research Question (CRQ)	Interview Questions (IQs) – RCCG Ministers	Interview Questions (IQs) - Nigerian CofE Clergy and Workers	Interview Questions (IQs) - Non-African CofE Clergy
Q 1	What are the distinguishing features of pastoral care expressions in AICs?	What issues come up regularly that do require pastoral care intervention among members of your congregation? What factors or circumstances do you think contribute or lead to the occurrence of these issues? Who are involved in the delivery or facilitation of pastoral care in your congregation? What form of preparation are they given before they are involved in pastoral care? What outcome/s do you usually look forward to through pastoral care?	What kind of pastoral care issues come up regularly among African members of your congregation? Who else are involved in the delivery pastoral care in your congregation other than clergy and licensed lay workers and what form of preparation do they have?	What kind of pastoral care issues come up regularly among African members of your congregation? Who else other than clergy and authorized lay workers are involved in the delivery pastoral care in your congregation and what form of preparation do they have? What structure is currently in place to ensure effective delivery of pastoral care to all members in the church?
Q 2	What cultural factors influence the nature and delivery of pastoral care in AICs?	What activities are undertaken in your church to ensure effective pastoral care of members? What factors in your African background have influenced your understanding of pastoral care, the activities undertaken as well as the approaches adopted? Reflecting on your experiences of pastoral care in the UK and Nigeria, what activities are common to pastoral care activities and delivery in both countries?	Do you have to vary your methods when offering pastoral care to African members of your congregation? Are there factors in your African background that have influenced your understanding of pastoral care, the activities undertaken as well as the approaches adopted? Reflecting on your experiences in the UK and Nigeria, what pastoral care activities and delivery approaches are common to both countries and what are different?	Do you have to vary your methods when offering pastoral care to African members of your congregation? Reflecting on your experiences with African members in your congregations are there aspects of their cultural expectations in pastoral care that have challenged your personal understanding of pastoral care?

		What differences have you observed between the UK and Nigeria in the nature of pastoral care issues, type of care activities and the delivery approaches adopted?		
Q 3	What are underlying principles that guide pastoral care practices and delivery systems in AICs?	What pastoral care activities would you consider as most critical to ensure effective pastoral care and the well-being of your members in the UK? What are the approaches or procedures are currently in place to ensure effective delivery of pastoral care in your church? What factors have influenced these approaches or procedures?	What insights have you gained from your interactions with African Initiated Churches (AICs) in the UK e.g. RCCG, that CofE could probably learn from to improve pastoral care of Africans members in CofE congregations?	Reflecting on your experiences with African members in your congregations are there aspects of their cultural expectations in pastoral care that have challenged your personal understanding of pastoral care?
Q 4	What could the mainstream Church of England learn from the pastoral care practices of AICs in the UK and the vice versa?	What aspects of the ways things are done in the UK have improved your understanding and approach to pastoral care? What adjustments or training have you undertaken to respond to the situation in the UK? What recommendations would you like to give to white ministers responsible for pastoral care of Africans in the UK?	Have you had any training to improve how you respond to the nature of pastoral care of Africans in the UK? What aspects of pastoral care as it is generally done in the UK have challenged or improved your understanding of pastoral care? What recommendations would you like to give to fellow white CofE clergy colleagues to improve their understanding of pastoral care needs of Africans in the UK towards better pastoral care of African CofE members?	Have you had any form of training to improve how you respond to the nature of pastoral care of African members in your congregation in the UK? What insights from your interaction with African members could improve pastoral care in general in the CofE? What recommendations would you like to give to fellow non-African CofE clergy colleagues to improve their understanding of pastoral care needs of Africans in the UK towards better pastoral care of African CofE members?

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